

# The Book of Job





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# THE BOOK OF JOB

## THE POETIC PORTION

VERSIFIED, WITH DUE REGARD TO THE  
LANGUAGE OF THE AUTHORIZED VER-  
SION. A CLOSER ADHERENCE TO  
THE SENSE OF THE REVISED  
VERSIONS, AND A MORE  
LITERAL TRANSLATION  
OF THE HEBREW  
ORIGINAL

WITH AN

INTRODUCTORY ESSAY

ADVANCING NEW VIEWS

AND

EXPLANATORY NOTES

QUOTING MANY EMINENT AUTHORITIES

BY

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GOLDSMITH, SCOTT, IRVING,  
CARLYLE, ETC.



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TO  
THE ALUMNI OF  
THE UNIVERSITIES OF  
YALE, CORNELL, AND NORTH DAKOTA,  
IN WHICH, RESPECTIVELY, THE AUTHOR WAS  
STUDENT, PROFESSOR, AND PRESIDENT;  
TO THE  
MANY HUNDREDS OF HIS SURVIVING PUPILS,  
AND TO ALL WHO LOVE LOFTY POETRY,  
THIS VERSION OF THE GREAT HEBREW MASTERPIECE  
IS RESPECTFULLY  
DEDICATED





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## PREFACE

In the preparation of this work, as of all the masterpieces he has annotated, the editor's aim has been to popularize a portion of the world's greatest literature. Such literature ought not to be merely the luxury of a few, but should become, if possible, a joy and an inspiration to the many.

Perhaps on a much larger scale than we are wont to imagine, high thinking may coexist with plain living. Into this particular structure, the Book of Job, admittedly the finest literary creation of Semitic genius, the average man and woman should be encouraged to enter.

Especially should it be made the subject of study in every Bible class, and equally with the masterpieces of Shakespeare and Milton in all the higher seminaries of learning. How to make it instantly and permanently attractive is the problem.

To this end it is quite important to show both to eye and ear that here is a true poem.

Within the last hundred years several translations have with more or less skill presented to the reader something of the ancient form. Recently the printer's art has been still more utilized to make visible the curious parallelisms of lines and groups of lines and the symmetry of the whole.

Mere form, however, is not sufficient. A principal basis of most poetry, as of all music, is in *sound*. To begin each line with a capital, and then utterly disregard metre, is a mockery. It “keeps the word of promise to the” eye, and “breaks it to the” ear and thence to the soul. Instead of floating sympathetically on rhythmic undulations, the reader is too often made to feel himself balked, jolted, staggered, or even upset, by prosiest discords.

Recognizing with Cowper that

“There is in souls a sympathy with sounds,”

we hope to be looked upon leniently for this attempt, however imperfect, to render into responsive verse, on a somewhat new plan, each line for the most part exactly corresponding to the original, the wisdom, pathos, beauty, and sublimity of this masterpiece. It should be gratifying to all, if some hand, more skilful than ours, should build better on this foundation.

In the present state of Semitic scholarship we cannot hope to ascertain with certainty the exact metrical value of all the Hebrew letters, vowel points, accents, music signs, etc.; and, if we could, it were even then questionable whether a satisfactory result would be gained by any attempt to reproduce it. In this direction Professor George H. Gilbert, in his *The Poetry of Job*, has displayed much learning and skill; but his attempts, however ingenious, to reproduce the original tones, metres, or quantities, sometimes result in a sort of “hop-skip-and-jump”



movement seemingly at variance with grace, dignity, and power.

A more serious fault has characterized some of the essays at turning the body of the book into verse. In the King James version especially, there are familiar passages to which we cling lovingly for their sweet and noble diction. But the versifier, in spite of himself, is liable to drift away from the choice phraseology and sometimes from the real thought, transmuting elegant prose into indifferent or irrelevant verse. Professor R. W. Raymond's scholarly translation, perhaps the most felicitous in rhyme, reminds us of Bentley's oft-quoted comment on Pope's masterly paraphrase of the *Iliad*, "A pretty poem, Mr. Pope; but you must not call it Homer!"

The editor has commonly adhered to the interpretations given in the recent Revised Versions (English 1881-1885, and American 1897-1901), preferring, however, if the sense is in substance the same, the language of the Authorized Version (1611).

But in all these versions there is a good deal of padding! Accordingly he has often ventured upon a closer translation, making much use of the alternative marginal readings, rejecting all superfluous words, and relying on the great lexicons of Gesenius and B. Davidson. He has found extremely valuable the masterly translation and notes of Dr. T. J. Conant in the Revised Version of the American Bible Union, containing in parallel columns on each page the Authorized Version, the original Hebrew text, and Conant's translation. Very valuable too has

been the standard work of Dr. A. B. Davidson in *The Cambridge Bible for Schools and Colleges* (1889); also the learned, interesting, and instructive notes of Dr. F. C. Cook, Canon of Exeter, in the *Bible Commentary* (1886); the slashing critical notes and multitudinous emendations of Professor C. Siegfried of the University of Jena in the so-called "Polychrome Edition" (Leipzig, 1893). Dr. John F. Genung's "The Epic of the Inner Life," does credit to his head and heart. Dr. J. T. Marshall's notes on Job in *The American Commentary on the Old Testament* (1904) have been found worthy of careful consideration. Professor A. S. Peake's notes on Job in *The New Century Bible* (1905) should be studied. Last but not least is the compact and scholarly work of Dr. S. R. Driver, Professor of Hebrew at Oxford (1906). The splendid work of Dr. Albert Barnes in two volumes (1881) should not pass unmentioned, nor the translation and notes of Dr. George R. Noyes (1827). To all of these and to some other publications the editor is much indebted. See the appended Bibliography.<sup>1</sup>

As the Hebrew original is wonderfully concise and therefore pungent and powerful, the editor has clung closely to it, sometimes at the risk of obscurity; and

<sup>1</sup> Since writing the foregoing, two important works have issued from the English press; *The Dramatic Poem of Job* by W. Jennings, M.A., and *Job and the Problem of Suffering* by T. F. Royds, B.D. Jennings aims to render with exactness the substance of the original poetic text, each line commonly with four rhythmic beats or accents and ending with a trochee. The same objection lies to this as to Gilbert's above mentioned. The fact is that as a rule, there is no adequate substitute for the stately English heroic verse. Royds' work, *The Problem of Suffering*, is also masterly. Both are "up to date" (1912).



so in numerous instances has effected a very desirable condensation.

As a means of gaining a true metrical form, and also to conform to Pope's rule,

“The sound should seem an echo to the sense,”

a simple transposition of words has often sufficed. Iambics have been made the basis but, as in some of the best English poems, the verse glides easily into trochaic, or even into dactylic or anapestic. There has been no attempt to restrict the verses to pentameter.

To avoid the common fault of making tame by dilution, some of the ellipses and abrupt ejaculations of the original text have been reproduced. In a few instances, notably in the celebrated passage, chapter xix, 25, 26, 27, the exact order of the words in the Hebrew has been reproduced.

Into the discussion of many interesting problems raised by the book, we do not care to enter here. Such among others is the question of its authorship, its date, its original unity; of suspected later additions, as the speeches of Elihu, the description of behemoth and leviathan; the question of the missing third speech of Zophar, and the possible dislocation of passages. We may be pardoned for boldness in making repeatedly a new suggestion explanatory of Job's manifest inconsistencies and audacities as the text stands in the usual versions. It is this: that in the midst of his terrible torture his disease affects his brain, his reason gives way, dark aberrations

alternate with lucid intervals. In one of the latter he utters the great discourse on Wisdom in chapter xxviii and the lovely reminiscences of chapter xxix.

To Professor Robert W. Rogers, D.D., Theodore T. Munger, D.D., Robert Stuart MacArthur, D.D., William R. Huntington, D.D., and to the editor's learned classmate, Jacob Cooper, D.D., among others, thanks are due for valuable suggestions.

The preparation of this work has been a labor of love, bringing day by day at intervals for many years its "exceeding great reward." If its publication shall contribute in even a small degree to make this masterpiece more extensively read and more highly appreciated, the editor will be well content.

Newton, Mass.

## THE POETIC STRUCTURE

Substantially following some of the most recent authorities, we have endeavored to exhibit much of the parallelism of the poem.

Into any analysis or discussion of the poetic system in the Hebrew original, we deem it needless to enter here. The most superficial reader, however, may discern a certain fitness of the varying forms — bimembral, stanza-like, strophic or antistrophic, logical or rhetorical — to express with concinnity the changing thought, imagery, sentiment, or emotion.

Objection is sometimes made to an alleged artificiality with which the book as a whole and in every part has been constructed, as if art were inconsistent with inspiration. But inasmuch as speech, if not thought itself, in its higher moods is rhythmical, and Art often serves Nature most faithfully when it utters the soul in measured sound, it can hardly savor of irreverence to claim this poet as an artist.

Those church hymns and anthems which lift us highest on the wings of song are often products of the most painstaking skill. Artificiality is no more chargeable here than in the exquisite symmetry of a fern or a feather.

We would serve especially the average reader; but fortunate are the few who can command the time,

the taste, the learning, and the sensibility, to make a scientific study of Hebrew poetry, and to appreciate the reasons for rhythmic, rhetorical, or logical variation in the structure.

Such will find it not unprofitable to discriminate and classify parallel lines as similar or dissimilar; parallelisms as echo-like, antithetic, cumulative, etc.; parallel groups as stanzas (couplets, tercets, quatrains, quintets, sestets, septets, etc.); strophes, antistrophes, climaxes, inversions, introversions, duplications, interlacings, refrains, etc.; and, in them all, to point out the reasons for the marvelous correspondences, "thought-rhymes," that underlie the visible resemblances and differences. The effort, too, if long continued, would give a fine discipline both in logic and in esthetics. (See the Preface.)

For such, the material is abundant and easily accessible. More or less, for a century and a half, the technique has been discussed by eminent scholars, beginning not later than the interesting "Lectures on the Poetry of the Hebrews" by Bishop Lowth (1753), and coming down to the views of the gifted Professors Genung, Gilbert, Moulton, Jennings, and other scholars of recent date.





I call the Book of Job, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble Book; all men's Book!

It is our first, oldest statement of the never-ending Problem,—man's destiny, and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So *true* every way; true eyesight and vision for all things; material things no less than spiritual: the Horse,—“hast thou clothed his neck with *thunder*?”—he “*laughs* at the shaking of the spear!” Such living likenesses were never since drawn.

Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind;—so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.—CARLYLE, *Heroes and Hero Worship*, 1840.

## INTRODUCTORY ESSAY

### THE BOOK OF JOB: HISTORY OR ALLEGORY?

No important literary production is involved in more obscurity. Notwithstanding thorough investigations by many scholars extending through centuries, its author is unknown, his nationality is doubtful, his period undetermined, even his purpose conjectural. At first glance the great central figure seems full of contradictions. He passes suddenly from hope to despair, from meekness to audacity, from narrowest introspection to widest observation, from intense subjectivity to most realistic word-painting.

Even the literary classification of the work is matter of dispute. In view of its progressively vehement dialogue, though it has little of the spectacular, less of movement, and with slight exception nothing of character development, most critics have chosen to call it a drama. Without visible action on a scale of world-wide or national interest, the versified portion, more than nine tenths of the whole, has been termed by a scholarly translator<sup>1</sup> *The Epic of the Inner Life*. Abounding in complex structure and lofty sentiment — interspersed passages of feeling so

<sup>1</sup> John F. Genung, D.D.



highly wrought, and workmanship so elaborate and artistic, as to be plausibly denominated strophes, antistrophes, sonnets, hymns, or even odes — yet as a whole it would hardly be characterized as simply lyric. Set in a framework of startling events it has numerous pictures, faithful pen-drawings, some of them highly colored, yet it is not mainly descriptive. Maugre its scenic beginning and ending and its varying moods, it is lacking in incident as a whole, and therefore not classed as narrative. Unquestionably it is for the most part a religious discussion, yet so imaginative and surcharged with emotion that no one would style it a didactic treatise. Its personal experiences, punctuated by volcanic outbursts of passion, with solemn appeals, bitter irony, eloquent moralizing, delightful reminiscences, pathetic moanings, stern imprecation, all tell a story of unparalleled sufferings by an innocent victim of a seemingly merciless inquisitor; yet we hesitate to name it a biography, or, as Luther did, a real history.

But it is not important to label correctly the outward form of this sevenfold blending of elements dramatic, epic, lyric, descriptive, narrative, didactic, and biographical. More fruitful it may be, as we read the surface story, to endeavor to discover, looking deeper into the composite whole, a series of personifications of final causes and titanic forces, symbolisms of world movements, of stupendous physical changes, all converging on MAN to be perfected as the end in view in the vast processes of our special universe.

Apparently the author lived five or six hundred years before the Christian era; the chief character, Job, perhaps a thousand years earlier.

The scene is mainly laid in Uz, supposed to have been a pastoral tract in *Arabia Deserta*, some sixty or seventy miles in length by ten to twenty in width.

It is an Arcadian land. Life there is simple, quiet, uneventful. The traditions, customs, views, and principles are those of generations of patriarchs. Save for monotheism and the inherited rites of a pure faith like that of the mysterious Melchisedek, they have only the rudiments of theology. Of course, with no literature, no recorded history, no studied philosophy, and little or nothing of science, clouds of superstition must dim the faint rays from above. They see not far in space, time, or spirit. No Shekinah has ever shone here; no pillar of cloud or flame has guided a migration hitherward; no fire-touched lips are sounding in their ears a "Thus saith the Lord." A faint tradition may have reached them of an auroral Eden or a universal cataclysm, but no prophetic pencil has painted the glow of a millennial dawn. Centuries are to elapse before a Star of Bethlehem or Sun of Righteousness shall rise.

Yet they are conscious of no lack. Nature is genial. A kindly Deity is believed to be ever present, ever active. His hand they think they recognize in every event. Near them are the silent deserts, and far off the nations forget them and are forgotten.

Our oriental poet begins with a charming vision. In this fair Arabian district, luminous by "the light that never was on sea or land," a splendid personage

appears, "greatest of all the children of the East." His residence is a lordly villa. "Seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very great household" attest his wealth. Now in the Indian Summer of his days, at the summit of prosperity, at peace with God and man and his own conscience, possessing almost regal power and using it ever to promote righteousness, his crowning glory to comfort the sorrowing (Chap. xxix, 25), he can look back with satisfaction upon many a deed of beneficence, and forward with confidence to a well-earned leisure,

"And that which should accompany old age,  
As honor, love, obedience, troops of friends."

Most precious perhaps of his earthly blessings, seven sons and three daughters are near him all in health and comfort, and a continuous succession of birthday festivities makes life a holiday.

The scene suddenly shifts; our eyes open upon the world of spirits; we are in the skies.

"On such a day  
As heaven's great year brings forth,"

some of the chief personages of the universe, "Sons of God," come to present themselves before Jehovah. He calls attention to the princely patriarch. "Hast thou considered my servant Job; for there is none like him in the earth, a blameless and an upright man, one that feareth God and turneth away from evil?"



This speech is addressed to a singular being designated as "the Satan" (adversary), who has come among the "Sons of God." Whether we recognize him as "the Evil One," embodiment of hate, chief of malignant spirits, enemy of all good; styled by Shakespeare "the eternal devil," the "lordly monarch of the north," by the Persians Ahriman, by the Egyptians Typhon, by the Scandinavians Loki; *alias* Dante's Lucifer, Milton's Satan, Luther's Devil, Bunyan's Beelzebub and Diabolus, Goethe's Mephistopheles; or whether we regard him as a personification of that phase of physical evolution which knows no *vis medicatrix naturae*, overlooks no error, and brooks no deviation; rigid, all-embracing *law*; this "accusing spirit" instantly challenges the truth of Jehovah's assertion. He more than insinuates that the man, alleged to be "blameless and upright," is at heart mercenary. He exclaims, "Doth Job fear God for nought? . . . Put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face." "And the Lord said unto the Adversary, 'Behold, all that he hath is in thy power; only upon himself put not forth thy hand.'"

So the "Spirit that denies" departs with full permission to try the experiment, for experiment it certainly is, to ascertain whether he or the Omniscient is mistaken! Thus runneth the story.

Can this be history? If so, why did not Jehovah's positive declaration settle the matter? silence the audacious Adversary? establish past all doubt the fact of the perfect integrity of our hero? Must there

not be an underlying meaning? May it not all be better explained as figurative?

It may aid in answering this question if we bear in mind the assumption which, taken literally, the story of such a trial implies; viz., that man, even the best of men, has no rights which the inquisitor is bound to respect, except safety of body. Ethics — justice, kindness, mercy, sympathy — are not to be in evidence. Neither angel nor man shall interfere to stop the strange business,

“Nor Heaven peep through the blanket of the dark  
To cry, ‘Hold, hold!’”

The test proceeds; the curtain falls and rises:  
events follow as in illusions

“At the midnight in the silence of the sleep-time.”

In swift succession Sabean and Chaldean marauders, alternating with lightning and cyclone, sweep away the victim’s property and kill all his sons.

Now if this is not allegoric, symbolical of unavoidable occurrences in the general movement of the physical Creation — if the disasters are to be regarded as the premeditated effect of the intervention of a supernatural being, thwarting, directing, controlling, or suspending the operation of natural law — is not the attack on Job somewhat astounding, and still more so the divine permission to make it and so cause the calamities?

*Who is this merciless inquisitor?*

Dr. A. B. Davidson in his admirable commentary

takes him to be "a sifting providence" (an inspector, examiner, like the so-called "*Advocatus Diaboli*" in ecclesiastical Rome). The distinguished Professor Moulton in his valuable *Modern Reader's Bible* heartily concurs, deems him the "minister of God's trying providence," "nothing if not critical"; not bad at all, only very particular! The professor goes further: he even dares to allege, "As other sons of God may have one or other of the morning stars in their guardianship, so the Adversary is the Guardian Spirit of the earth"! <sup>1</sup>

Can this be he of whom the great Founder of Christianity said (*Luke* x, 18), "I beheld Satan as lightning fall from heaven"? and whom he termed "a murderer from the beginning . . . a liar and the father of it" (*John* viii, 44)? and whom Paul characterized as "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (*Ephesians* ii, 2)?

Job as yet firmly believes that God is his friend, but that He has for some unknown reason become the immediate author of all these distresses; and accordingly with unquestioning submission he acquiesces, sins not. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!" Touching and beautiful this resignation: but does it alter the ethical quality of the action of him who directly caused the havoc and the slaughter?

The ordeal is severe, but the Adversary does not

<sup>1</sup> Professor Moulton is even bolder than Milton, who entitles the archangel Uriel "Regent of the Sun" (*Par. Lost*, iii, 690). See *Rev.* xix, 17. But is not the professor mistaken when (*M. R. B., Book of Job, Introduction*, p. xvi) he interprets all as literal fact?



seem satisfied that the test is crucial. He still apparently holds God to be untruthful or mistaken, and Job a time-server.

Again our ancient dreamer sees heaven opened and the "Sons of God" assembled. Again we hear the All-wise affirm the man's perfect integrity, and again the Satan challenges Him to the proof. "Put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face!"

More surprisingly than before, permission is given the bold Adversary to do his worst; only life is to be spared! Bodily pain unspeakable now supervenes. The remorseless inspector, celestial or infernal, "smote him with sore boils from the sole of his foot to his crown." The sufferer, as before, imputes his misery to the direct action of his Maker. His wife, perhaps surmising that his very faithfulness keeps him alive, and that it were better for him to die at once and so end the agony, exclaims, as if frenzied, "Renounce God and die!" He sharply answers, "Thou speakest as one of the foolish women. What! shall we receive good at the hand of the Lord, and shall we not receive evil?"

If we take all this for actuality rather than imagery, its ethical quality again confronts and puzzles. With what feelings must we regard the "*Advocatus Diaboli*" who suggests and conducts the process? or the "Sons of God" who coolly watch the inquest, while no "*Advocatus Dei*" interposes? One would suppose that the "direful spectacle" should have "touched the very virtue of compassion" in a worse



than Torquemada. If the proceeding is not parabolic, how does it differ from diabolic?

It is no brief pang. Night and day for weeks, perhaps months, the disease grows more terrible. "The living dead," banished with loathing from his palatial mansion, is a leper on an ash-heap outside. His surviving relatives and old-time friends stand aloof with horror. But they do not see the worst: there is to be an added torture, a vivisection of soul.

"Now I saw in my dream," as Bunyan would say, three learned friends approaching. "They made an appointment together to come to mourn with him and to comfort him." Beholding him at some distance so changed as to be unrecognizable, "They lifted up their voice and wept." They drew near. "They sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great." Their hearts at first are tender; but they are doctors of ancient divinity, not of modern medicine. They know something of theology, nothing of therapeutics: they bring theories, not anæsthetics; caustics for the soul, not cataplasms for the body: they rely on allopathy, not water-cure; remorse such as killed Judas, not ablutions such as cured Naaman.

At length the long-suppressed agony finds voice:—

PERISH THE DAY! — in it I was born!

And THE NIGHT! — it was said, A man's conceived!

Be that day darkness!

God from above regard it not,

Nor light upon it shine!

Darkness and Death-shade claim it theirs!

Cloud on it dwell:

Affright it darkenings of the day! iii, 3-5.

. . . . .

Why died I not from birth?

Come forth from mother and expire?

Why were knees ready for me?

Or why the breasts that I should suck? iii, 11, 12.

The oldest and ablest of the three, Dr. Eliphaz of Tema, thinks he recognizes the malady as a case of moral blood-poisoning, leprosy of body resulting from leprosy of soul, "the outward visible sign of an inward spiritual" disgrace. In this diagnosis the rest concur.

He begins gently, recommending spiritual purgation. Unable to specify overt sins, he suggests inherent depravity. He dwells upon it with a confidence and an unction that would have delighted John Calvin or Jonathan Edwards. He has had a remarkable vision.

Now stealthily a word was brought me,  
And thereof caught mine ear a whisper.  
In thoughts distract, from visions of the night,  
In falling of deep sleep on men,  
A Terror met me, and a trembling,  
Which made my many bones to shake.  
Glided a Spirit then before my face!  
Bristled the hair of my flesh! —  
It stood, but I could not discern its form:  
Before mine eyes an apparition! —

Silence! — and I heard a voice —  
Mortal before God, just?  
Man, pure before his Maker?  
Lo, in His servants putteth He no trust.  
And to His angels He imputeth frailty!  
How much more them that in clay houses dwell!  
Who, their foundation in the dust,  
Are crushed before the moth:  
'Twixt morn and eve they're beaten down;  
For aye they perish, no one heeding." iv, 12-20.

His speech is a masterpiece. With solemn warnings to Job against passionate impatience and inconsiderate anger at being chastised for his sins, he prescribes penitence and prayer, and holds out high hopes of restoration to God's favor and great worldly prosperity, if he will mend his ways! Bildad and Zophar are less charitable.

Job complains of their lack of sympathy; indignantly denies that he is depraved. His protestations they deem brazen effrontery. From hints they pass to angry expostulations. With increasing emphasis they reiterate their conviction that his misery is conclusive proof of desperate wickedness. They recommend sheer spiritual evisceration. In vain have they tried entreaties and promises. With cruel threats they bid him repent, confess, beg forgiveness, forsake his sins.

But what shall he repent of? what confess? for what ask pardon? what forsake?

With the best of intentions for the good of Job and the justification of God, Eliphaz takes upon himself to enlighten him, drawing upon his imagination



for facts and inventing untruths, to bolster up their precious theory.

Not great thy wickedness?  
Nor end to thy iniquities?  
For thou a pledge for nought hast taken from thy brother,  
And stripped the naked of their clothing:  
Water to drink thou hast not given the weary,  
And bread thou hast withholden from the hungry.

But the Man-of-Arm! — to him the land!  
And the Lifted-up-of-Face sat down in it.  
Widows away thou sentest empty-handed,  
And broken have been the orphans' arms. xxii, 5-9.

Over and over, Job has energetically averred such accusations to be false, and at last he asseverates his innocence with a solemn oath.

This brings up the oft-recurring question, then perhaps discussed at length for the first time in lofty literature, and still a topic of almost universal interest — for this man, stretched like poor old Lear “upon the rack of this tough world,” may well be a type of all who experience inexplicable misery — the baffling problem,

SUFFERING, SEVERE AND LONG, YET UNDESERVED —  
WHENCE AND WHY?

We may dismiss from consideration for the present the cases of those who, like Socrates, voluntarily endure distress, to set an example of perfect obedience even to an unjust law; or of those who, like “the noble army of martyrs,” cheerfully die for a truth more precious than life; or those who sacrifice

themselves vicariously, as we read of One "wounded for our transgressions," and "bruised for our iniquities." Nor need we urge at this moment the obvious fact that apparent evil, however incurred, may often have an educative value, affording a fruitful field for scientific research, or furnishing needed discipline, or a stimulus to strenuous exertion, or inspiration to bravery and fortitude, or in some other way transforming a stumbling-block into a stepping-stone.

Passing by these, let us glance at several widely accepted solutions of the mystery, particularly those commented upon by Professor Moulton in *The Modern Reader's Bible*.

I. To one who accepts the surface story, not as allegory but as literal verity, there is no need of looking further. The torture purposely inflicted by "the Satan" is asserted to be merely a "test of saintship," a trial planned to discover whether Job's obedience to God is free from taint of selfishness, or on the contrary is inspired by hope of reward; in other words, Which was mistaken, Jehovah or "the Satan"?

In confirmation of the view that the torture was so designed, the learned professor remarks, "If it be objected that the idea of a scientific experiment is out of harmony with the situation, I would ask what else is implied in 'a state of probation'?" It appears therefore that a "state of probation" is in his opinion correctly assumed, and that consequently the infliction of unspeakable suffering was very proper, a well-planned ordeal! <sup>1</sup>

<sup>1</sup> *Modern Reader's Bible*, pp. xvi, xvii.—The flippancy Mephis-

This, then, is SOLUTION NUMBER ONE.

Pleased with it, he touches lightly on the objection which a tender heart or sensitive conscience might make to the robberies, the massacre of the innocent, the hurled lightnings, the death-dealing cyclone, the bodily and mental anguish. To justify the good "Adversary," he urges that it is important to establish a belief in the perfectibility of human nature. He remarks:

"This much may safely be said: so vast is the disproportion between the suffering of the individual and the question of the possibility of earthly perfection, that Job himself, could he have assisted at that session of heaven's court, would have gladly assented to the test of the 'Adversary.'"

Perhaps so. Yes, the victim, utterly ignorant of the impending horrors, might have assented. But would that assent have excused the savagery? May we

"To do a great right, do a little wrong"?

All but ancient theologians would be likely to answer with Portia,

"It must not be."

"A *little* wrong!"—this accumulation of agonies purposely heaped upon the best of men! to try an "experiment," forsooth! an extemporized clinic, unspeakable torture prolonged for months, not to make

topheles is not impressed to solemnity. He turns the whole into a wager! He says to the Lord, "*Was wettet ihr?*" Goethe's *Faust* (42d line after *Prolog im Himmel*).



a sick man well, but to find out whether a seemingly well man is not really sick!

Had he consented, conscious that he was watched all the while by the "Sons of God," of what psychological value could such a trial have been? especially had he foreseen, like the chained Prometheus, that he would come off victorious? Would his acquiescence, whether it helped the test or spoiled it, have made the business right and proper? Rather would not meek submission have intensified the injustice?

Assent or dissent — what could that have proved? Or if, in extreme agony, he had recanted after assenting — what then?

" You speak upon the rack,  
Where men enforced do speak anything,"

says the greatest of Shakespeare's female characters.

Can we in any event shut our eyes to the ethical objection?

Let us not be misunderstood. We are not arguing that there was no test, but that the test did not so originate. We admit the phenomena, deny the hypothesis. A great truth doubtless underlies all; but let us not mistake shadow for substance, a natural automatic progress for an artificial planned procedure.

One of the ablest of recent commentators boldly denies that pain is an evil. He justifies the gruesome cruelty on the ground that pain sometimes tends to perfect character.<sup>1</sup>

But this was not the end sought. It was not to

<sup>1</sup> Dr. Robert A. Watson in *The Expositor's Bible*, article on Job.

render Job perfect, but to discover and demonstrate whether he was or was not already perfect.

Grant that the result, the truth made manifest, is interesting; nay, even, as in this case, elevating and inspiring. It is eloquently stated by Genung:

“There is a service of God which is not work for reward: it is a heart loyalty, a hunger after God’s presence, which survives loss and chastisement: which, in spite of contradictory seeming, cleaves to what is God-like as the needle seeks the pole; and which reaches out of the darkness and hardness of this life to the light and love beyond.”<sup>1</sup>

Yes, the end is divine, but the means — Satanic! If the infliction of horrible, long-protracted agony upon an innocent man, to try an “experiment,” is not wrong, NOTHING IS WRONG.

Thus much for the plausible but happily obsolescent theory of “probation,” not disciplinary but experimental!

II. But, as already stated, our three doctrinaires, Eliphaz, Bildad, and Zophar, have come forward with a ready explanation of the Mystery. It is designated THE SECOND OFFERED SOLUTION.

It is this: “Misery is wed to guilt,” happiness to innocence: wealth, prosperity, enjoyment, imply merit; poverty, misfortune, pain, imply demerit: physical well-being and physical evil measure desert: success is Heaven’s smile, adversity its frown. Therefore worldly condition is a pretty fair gauge of moral character; the greatest of sufferers is prob-

<sup>1</sup> Genung’s *Epic of the Inner Life* (p. 20 of his *Introductory Study*).

ably the greatest of sinners; the greatest of sinners should be the least prosperous of mortals: Job must have brought these woes upon himself by his iniquities! Q. E. D.!

Through eight or ten discourses, Job replying separately to each — three successive rounds, each speaking in regular order (Zophar, however, failing to speak a third time?),— these prehistoric schoolmen reiterate their dogma. If the facts controvert it, so much the worse for the facts.

Their speeches ended, Job in several chapters of great beauty and power states his case. Down to the hour of his sorest distress, he had probably held the same tenet with them. But now his eyes are open to its utter falsity as applied to himself, for he knows he does not deserve such suffering; its utter falsity as applied to many others; for he has seen villains, worthiest of punishment, enjoying an apparently blissful existence even to old age. With deep pathos he contrasts his past with his present. He closes with solemn asseverations of his entire innocence, and with imprecations of divine vengeance upon himself if guilty in thought, word, or deed. The three are silenced.

III. Hereupon a young enthusiast, Elihu, not named before nor afterwards, interjects a long speech. He blames Job for audacious language, reiterates the dogma of earthly gains or losses as proofs of integrity or depravity, and couples with it as a sort of corollary what he deems a further reason for the mysterious affliction. It has been designated **THE THIRD SOLUTION.**



It is this: Suffering is not simply a punishment; it is also a warning; corrective as well as vindictive. Moulton states the doctrine succinctly, "Suffering is judgment warning the sinner by repentance to escape heavier judgment."

Most moralists will concede that an important truth underlies these blended theories of retribution and admonition: transgression will be punished, and punishment should be disciplinary.

Emerson argues that a wrong-doer never escapes. Cicero asserts that he who disobeys the "higher law" "incurs, by the wrong done to his own nature, the heaviest penalty."

But our protagonist is not depraved, Jehovah's word for it. "There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil." He needs no warning.

So the "Third Solution," like the second, solves nothing.

Against the multiplied reiterations of the pernicious doctrine that worldly prosperity or its opposite is a criterion of moral character, every experience of martyr, prophet, or evangelist, with few exceptions, is an unmistakable protest. In many an age, if not now, Lowell's bitter complaint has been too true,

"Truth forever on the scaffold, Wrong forever on the throne!"

The fact that the poetic portion of the book is largely occupied with the statement and the refutation of that once prevalent belief seems to show how

important the author felt the task to be of annihilating the delusion and establishing the reality. The effort was well worth the pains; for no poison was ever more subtle, more seductive, more widely diffused, more persistent, or more mischievous; in the long run deadening all recognition of the universal divine Fatherhood, all sense of the universal human Brotherhood. To this day, who is not liable to be infected? What pious millionaire is not tempted to fancy himself a "beauty rose" made superlatively fair by an overruling hand, which for his goodness has plucked off myriads of ordinary buds to give him preeminent bloom?

If the book had ended with the last discourse of Job, though it had thrown little or no light on the world problem of the origin of evil, it had done something far more useful. For nearly the first time in history, and with an emphasis never surpassed, it had stated, illustrated, clearly demonstrated a truth of vital moment; a truth almost always ignored then, as it often is now, but which can never be effectively gainsaid; namely,

WHATEVER BE THE CAUSE OF EXTREME AND UNDESERVED SUFFERING IN THE ORDINARY COURSE OF NATURE—whether vicariousness, like that of "the servant of Jehovah" in *Isaiah*, or loyal obedience, like that of Socrates, or religious martyrdom, or accident, or heredity, or penalty, or ignorance, or chastisement, or warning, or "scientific experiment," or malicious attack, or aught else — EXTERNAL ADVERSITY IS NO PROOF OF PERSONAL GUILT; nor, *vice versa*, is worldly PROSPERITY any *evidence* of personal INNOCENCE.

IV. What many have confidently accounted an explanation of the mystery is sought in the "Voice from the Whirlwind." The Almighty is supposed to speak audibly in the Hebrew tongue to this effect: "THE WHOLE UNIVERSE IS AN UNFATHOMED MYSTERY, AND THE EVIL IN IT IS NOT MORE MYSTERIOUS THAN THE GOOD AND THE GREAT."

The editor of the *Modern Reader's Bible* is more than satisfied with this: he waxes eloquent: he terms it THE FOURTH SOLUTION.

But is it any elucidation of an enigma to show that other enigmas are equally dark? any solution to conclude as he does, "The mystery is not to be solved within the limits of human knowledge"? And is it true that the good is as mysterious as the evil? The question is of final causes. Who ever doubted that of good? Who has not doubted that of evil?

The Voice seems to the professor to say that on the whole the face of Nature is fair, and, as Paley taught over a hundred years ago, the keynote of the universe is joy.

Is such information calculated to mitigate Job's anguish? Must he not all the more sigh with Whittier's Andrew Rykman,

"For myself alone I doubt;  
All is well, I know, without:  
I alone the beauty mar;  
I alone the music jar"?

In assuming to find in the utterance from the tempest a clearing up of the baffling mystery, are we



not in danger of missing altogether the real significance? Of what kind is this theophany? WHAT IS THIS VOICE?

While Elihu is summing up the case against Job, heavy clouds are gathering. Soon thick darkness mantles all; a storm with blinding lightning and deafening thunder bursts upon them: from the bosom of the cyclone words of rebuke are heard —

WHO? — THIS! — a-darkening counsel  
By words without intelligence?

Gird up thy loins now like a man;  
And I will ask of thee, and do thou make me know!

When *I* laid Earth's foundations, where wast *thou*?  
Declare, if thou hast understanding:  
Its measures who determined, if thou knowest?  
Or who upon it stretched the line?  
Whereon were its foundations sunk?  
Or who did lay its corner stone,  
When sang the morning stars together,  
And shouted all the sons of God for joy?

Or shut the sea with doors,  
When it burst forth, issued new-born?  
When I the mist its mantle made,  
And the dark cloud its swaddling-band,  
And brake for it my boundary,  
And set up bars and doors;  
And said, Thus far shalt come; but further, no!  
And here thy Rollers' pride be stayed!     xxxviii, 8-14.

In a sense Jehovah's voice, but under limitations;  
words spoken through the lips of the physical crea-

tion. What in that age could the tongue of external Nature tell of the attributes of the Infinite One? or of His relations to man? Well might Job exclaim in one of his lucid intervals,

How small a whisper of a word hear we of Him!

And who can comprehend the thunder of His power?

xxvi, 14.

For hours the battle of argument has been waged, and the disputants silently await a decision. But on the questions they have been discussing—the guilt or innocence of the tortured victim, the ultimate cause of his suffering, the moral government of the Supreme Ruler—the majestic speaker seems dumb; to all appeals, deaf; to the spectacles of robbery, massacre, and ruin, agony of body and soul, blind!

This attitude is significant. Does it not apparently suggest that, of many things which man is most anxious to know, the Power that makes the material world its only mouthpiece, reveals thereby no care or even cognizance? Of the vindication the slandered one longed for, of the reason why the torture was permitted, of the hearing he so sought, of a life beyond the grave, of tender love from his Creator, of spirits interested in human beings, of the immunity of the greatest villains—of any of these things, not a syllable! Is it not a fair inference that, in the opinion of our author, upon such matters, there is nothing that a Voice which only speaks out from whirlwind and thunder *can* say?

We have thus arrived at a result totally unex-

pected, yet so unmistakable and so important that we may perhaps account it one of the great teachings of the book.

It seems to have been strangely misunderstood. Professor Moulton and other able commentators believe they find in this Voice "a divine intervention denying the possibility of Job's reading the meaning of God's visitation." That, surely, is not a balm to his wounded soul. But, more than most readers, the professor thinks to find in the tempest roar something both affirmative and grandly comforting. He declares, "Here we have an infinite sympathy. . . . What is made prominent is an all-pervasive sympathy . . . joyous sympathy with the infinities (*sic*) of great and small throughout the universe." <sup>1</sup> Marshall, Royds and others concur.

But let us not mistake our ardent admiration for supernal sympathy, human exultation for divine condescension. In our joyous wonder at the sublimities,—at omniscience, omnipresence, omnipotence; at the mysteries of creation; stars, ocean, darkness, light, snow, hail, rain, clouds, lightning; at the wild goat, wild ass, wild ox; the lion, raven, ostrich, war-horse, hawk, eagle, behemoth, leviathan,—do we not miss what we most crave, some ASSURANCE OF A FELLOW-FEELING FROM ABOVE?

"All-pervasive sympathy"! Sympathy with mankind? with feeble *victims* of the unsympathetic strong? with him whose need is sorest? with heroic sufferers in loneliness and agony? Where is this lov-

<sup>1</sup> *Mod. Read. Bible, Introduction*, pp. xxxv, xxxviii.



ing-kindness expressed or implied? Show us in this magnificent discourse of a hundred and fifty lines one clear expression, nay one distant hint, of fellowship, pity, condolence, or tender love.

Our gifted professor considers any such expression needless. He adds as follows: "For the hopeless suffering in which there is nothing of guilt, what treatment can be better than to lose the individual pain in sympathetic wonder over nature in her inexhaustible variety?"<sup>1</sup>

"To lose the individual pain"! How?

"He jests at scars that never felt a wound."

Imagine the consolation: "Unhappy saint! Seated on thy ash-heap all alone, seraping thyself with a potsherd, forget thy failure to receive vindication and relief from Father above or man below. Lament not the loss of precious reputation and deserved respect. Think not of the derision, contumely, slanders heaped upon thee blameless. Mourn not thy vanished riches, thy lost companions; friends, home, and joys forever gone; wife estranged, children slain. Never mind thy impending death, thy loathsome incurable disease, thy excruciating pain! Contemplate the wonders of nature — and be *content!*"

SYMPATHETIC? This sphinx propounds riddles, never solves them. Here are seventy sharp questions, each calculated to make any one feel himself worthless, utterly insignificant. Can Job in his anguish philosophize over the vast and multitudinous

<sup>1</sup> *Idem*, xxxviii.

phenomena of sky, earth, and sea? Is it possible that he should find inspiration, uplift, or cheer, in being told again that the unknown Power is immeasurable and eternal, he ephemeral and infinitesimal? or in being taunted with ignorance in the presence of Omniscience, or with feebleness of body in comparison with gigantic brutes?

Says the commentator, "The individual experience now seems a small thing in the range of all nature's ways." Yes: but are the two commensurable? Is there not in man a nobility, a grandeur, of which the sublime Speaker apparently has no conception?

"For though the giant ages heave the hill  
And break the shore, and evermore  
Make and break, and work their will;  
Though world on world in myriad myriads roll  
Round us, each with different powers  
And other forms of life than ours,  
WHAT KNOW WE GREATER THAN THE SOUL?"

*Tennyson.*

Interest is expressed in the appetite of the lion's whelps, the eaglets and the young ravens; but no notice is taken of the spiritual cravings of man; his hunger for God, freedom, light, forgiveness, immortality; no recognition of the soul's possibilities, nor even of its *existence*!

JUSTICE too, "the everlasting, unchanging will to give to each his right." . . . What has External Nature, speaking in the trumpet tones of the tornado, to say of that? Is it promised? Nay, while there is no word of censure for Job's slanderers, there sounds



no note of encouragement, but rather continual disapprobation, for *him*!

Of course the visible punishment of scoundrels may be waived. Infinite compassion may pass it by. But can we resist the conviction that the highest virtue earth can boast, ought not to perish visibly and forever in hopeless defeat and unspeakable misery? Are we not forced to feel it should survive, be recognized, be rewarded; else there is no moral government; life is not worth living?

“ If this fail,  
The pillared firmament is rottenness,  
And earth’s base built on stubble.”

*Milton.*

What of justice or injustice? Nothing!

The word DUTY is not in its vocabulary. Nor love to God, nor love to man. Force, physical, intellectual, animal, reigns. Life is a “struggle for existence,” often “a survival of the” unfittest, if ethical quality can be predicated: but there is no ethics here!

Vain, too, the hope that the material universe will communicate the highest WISDOM.

Deep saith, “Not it in me”!  
And Sea saith, “Not with me”!      xxviii, 14.

Let us not, then, mistake creation for Creator, vesture for Wearer, web for Weaver, nor for a moment conceive the ever-changing aggregate of matter to contain or represent the whole of Deity.

To such a being, vague as the Earth-Spirit in Faust, only revealed as the Genius of the Physical Universe mistaken for Jehovah, our great sufferer might very naturally exclaim, when all his piteous appeals were unanswered,

I cry to thee, and thou me answerest not;  
I stand up, and thou — *lookest* at me!      xxx, 20.

For aught that Nature could do, he might as well have prayed to Behemoth or Leviathan.

Cruel seems this silent disregard, but crueler the thunderous rebukes, iterating to the last,

WHO? — THIS? — a-darkening counsel  
With words of knowledge void!  
Gird up thy loins now like a man!  
And I will ask thee: make me know.

xl, 7; xlii, 4.

Chider contend with the Almighty?  
Of God a *chider*! — Let him answer it.      xl, 2.

Was the Voice from the Whirlwind, then, the full voice of Jehovah? Shall we say that the Universe is a phonograph, reproducing the *vox divina*, while totally lacking the *vox humana*?

Suppose the Book had ended here, leaving our beloved and blameless sufferer disappointed, humiliated, self-aborrent, dying in dust and ashes. Was sadder picture ever painted? Surely our author will not leave him so.

To such as Job there must be a *future*. He had hoped for it. How pathetic his longing!

Oh that in Sheol thou wouldst hide me!  
 Wouldst keep me secret till thy wrath be past;  
 A set time wouldst appoint me, and remember me!

If man die, may he live again? —

All my war-service days I'd wait  
 Till my discharge should come.—  
 Thou'dst call, and I should answer thee:  
 Thou'dst have a yearning toward thy handiwork.

xiv, 13-15.

He had confidently expected it. He exclaims as if with the voice of inspiration,

Oh that my words were written now!  
 Oh that they were recorded in the book!  
 That with an iron pen and lead  
 They were forever graven in the rock!  
 But I, I know my Vindicator liveth,  
 And, later, on the dust shall stand;  
 And, after skin of me they've shattered, THIS:  
 That, FROM my flesh, shall I see God!      xix, 23-26.

V. Hence the visions in the Epilogue? The first sentence supplies to the vivid imagination of our gifted professor what he terms a FIFTH SOLUTION OF THE MYSTERY.

It consists, he thinks, in "*The Right Attitude to this Mystery*"; that the bold faith of Job, which could appeal to God against the justice of God's own visitation, was more acceptable to Him than the servile adoration of the Friends, who had sought to distort the facts in order to magnify God."

Undoubtedly the truth needed to be emphasized



that audacity is better far than blind servility. But what light does that throw on the final cause of undeserved suffering.<sup>1</sup>

More relevant is the natural effect of such affliction in softening the heart of a good man toward the wretched. Dr. Theodore T. Munger calls attention to the fact that before Job was stricken, his prayers appear limited to his own family; but, as we see in the Epilogue, when keen distress had done its work, he prayed for those who had cruelly wronged him. "And Jehovah turned the captivity of Job, when he prayed for his 'Friends.'" The Talmud makes this lesson proverbial.

If we may interpret thus literally, these two results may be steps toward an explanation.

So too the rich blessings lavishly bestowed upon the man in this strange sequel.

But if his past unspeakable miseries were unnecessarily and deliberately inflicted and so were real atrocities, and if his heart had always been extraordinarily tender, and if his audacity was as admirable as Abraham's splendid challenge, "Shall not the Judge of all the earth do right?" then what need of those almost inconceivable sessions of Heaven's Council at the first, or the artificial, crude, impossible squaring of accounts at the last? Surely, in our gropings for a clearing up of the mystery, such literal interpretation affords

"No light, but rather darkness visible."

<sup>1</sup>Dr. Marshall appears to agree substantially with Moulton in these five so-called Solutions; but, recollecting the Prologue and the language of St. Paul (2 Corinth. xii, 7), he suggests a sixth, "a messenger of Satan to buffet me."

If, rather, the ending, like the beginning, be regarded as *symbolical*; then, discarding bald forms; looking beneath surface minutiae; omitting mystical names (Keziah, Jemimah, Keren-Happuch), ritualistic ceremonies (sacrifices, burnt offerings, prayers), sacred numbers (two, three, four, seven, forty, one hundred, one thousand, two thousand, six thousand, fourteen thousand); — thus relegating to the background details that serve but to set the outlines in relief and produce verisimilitude; — may not our Arabian seer by these devices broadly allegorize the belief that there shall be an “ALL-HAIL HERE-AFTER”? that sometime, somehow, somewhere, all darkness shall be dispelled, the abused vindicated, the lost restored, the wrongers converted, happiness outweighing all past wretchedness be enjoyed, even the vanished sons and daughters made to reappear?

May there not, then, be found in this book a world-long significance? the threefold division, yesterday, to-day, forever? in the Prologue, emblematic pictures veiling yet suggesting the past eternity? in the Poem, vivid realities with baffling mysteries of the passing hour? in the Epilogue, a prefigured consummation of all material and spiritual blessings endlessly progressive in the æons yet to be? Is this *History*?

Prologue and Epilogue, a succession of visions by some prehistoric Piers Plowman half revealing some of the deepest truths of the universe; the body of the poem a day-dream by some ancient Bunyan shattering great shams in ante-Christian theology; did



not the author build better than he knew? May we not call it all *Allegory*?

VI. We venture to suggest for consideration a possible SIXTH SOLUTION.

From the earliest Egyptian priestly myth of a primal egg from which all things come, and after Pythagoras down to the present time, philosophers have been making shrewd guesses as to the origin, the constitution, and the successive stages of the universe. Some of the greatest have thought they apprehended a Mind of the Universe, a Spirit Within, an Over-soul, an "Infinite and Eternal Energy, out of which all things proceed."<sup>1</sup> Poets have dreamed of communion with it as a Being endowed with instinct or even intelligence; a Power self-conscious, rejoicing in strength, beauty, swiftness; with tongues innumerable telling of ceaseless change and multitudinous life; an eternal Force, all-originating, all-pervading; perhaps self-directing, certainly working automatically toward higher conditions.

But, theories aside, and descending to the prosaic level of everyday experience and observation, what to common apprehension is this half visible, half invisible Creation, but a stupendous machine, without memory, foresight, or choice? a colossal engine, incapable of immobility, irresistible, irresponsible, remorseless? seemingly an embodiment of force, vitality, appetency, something like instinctive tendency,

<sup>1</sup> *E. g.*, see Plato's *Laws* (Book x, 899, 900); Vergil's *Æneid* (vi, 724-727), *Georgics* (iv, 221-227); Pope's *Essay on Man* (I, iii, lines 9-22); Thomson's *Castle of Indolence* (ii, 47); Wordsworth's *Lines on Revisiting Tintern Abbey*; Bryant's *Thanatopsis*; Emerson's *Essays*, *The Over-soul*; Herbert Spencer, *passim*; etc.

yet never rising to personality, much less to kinship, friendship, or fellowship? a mysterious agent that knows no difference between man and brute, indifferent to ethics, religion, philosophy, teleology?

Perhaps the first of modern authors to propound a full-fledged theory of evolution was John Milton. It was nearly two hundred and fifty years ago in the fifth book of his *Paradise Lost*,—the sublime language of the archangel Raphael to Adam.

O Adam, one Almighty is, from whom  
All things proceed, and up to Him return,  
If not depraved from good, created all  
Such to perfection; one first matter all,  
Endued with various forms, various degrees  
Of substance, and, in things that live, of life;  
But more refined, more spiritous and pure,  
As nearer to Him placed or nearer tending  
Each in their several active spheres assigned,  
Till body up to spirit work, in bounds  
Proportioned to each kind! So from the root  
Springs lighter the green stalk; from thence the leaves  
More aery; last the bright consummate flower  
Spirits odorous breathes. *Etc.*

*Paradise Lost*, v, 468–480.

This, of course, is the special evolution of man, yet incomplete; “unorthodox and unphilosophical,” says Dr. Thomas Newton, though some such idea was entertained by able divines and primitive fathers of the church. The transformation of Chaos into Cosmos, described in the seventh book, is not by development but by miraculous creations.

But long before Milton, and antedating by eighteen

hundred years, more or less, the theories of Lamarck, Wallace, Darwin, Huxley, Spencer, and the rest, Saint Paul had propounded something like the modern doctrine, some phase of which is now accepted by all. He may have got a distant hint from Psalm cxxxix, 13, 14, 15, 16. Not unlikely, as he was writing to the Romans, he may have been familiar with the elegant verses (724-727) of the sixth book of their greatest poem, or read like Vergil those Platonic conceptions in the original Greek.

Very startling and wondrously like inspiration is his description of some of the processes of Evolution, the earliest clear statement in literature of its comprehensiveness and transforming power. The language of the Revised Versions, English and American (1885 and 1901), of the 19th and following verses of the eighth of *Romans*, though of course not intended for a scientific formula, brings out certain great features; thus:

*“For the earnest expectation (the ‘eager looking forward,’ or more exactly, the ‘watching with outstretched head’) of the Creation (i. e. of all ‘created things,’ the material world and all of every kind therein, the universe) waiteth for the revealing (‘looketh’ or watcheth for the ‘uncovering,’ unveiling, unfolding, evolving) of the sons of God (of the ‘born offspring’ of God). Rom. viii, 19. (What is waited for is evidently the consummation of spiritual development in the manifest realization of the divine Fatherhood with all which that implies.)*



From this seeming recognition of the existence of a world-wide instinctive yearning, if not conscious movement, for a higher stage of being, the apostle next glances at the origin of this universal inclination, a tendency not self-prompted but in obedience to a higher Power.

*“For the Creation (created universe) was subjected (‘arranged under,’ made subordinate) to vanity (to ‘unsubstantiality,’ evanescence, vicissitude, transitoriness) not of its own will (not from any wish, choice, or purpose of its own), but by reason of Him (through the action of Him, or on account of Him) who subjected it (brought it under the arrangement), etc.*

In language sublimely simple in the next (21st) verse he states *why* the Maker of heaven and earth has impressed this longing upon the world. If we regard him as uninspired, we may well wonder that he dared to say of Jehovah,

*“Who subjected it in hope (who subjected the universe in confident expectation and trust) that the Creation itself (created things, animate and inanimate) also (as well as we) shall be delivered from the bondage of corruption (shall be freed from enslavement to mortality, subjection to decay and death) into the liberty of the glory of the children of God (into the freedom and splendor, of the Sons of God, an emancipation like that of saints freed from this corruptible flesh and adopted*



into the shining incorruption of the family on high).

But this man looks deeper yet, deeper than any before him, into the mysterious processes of all the earth. Was ever more truth compressed into a few words than in the next verse? It surely is a flash of inspiration.

*“For we know that the whole Creation groaneth (sustenazei = groaneth in unison and with straining or confinement) and travaileth in pain together (sunodinei = experienceth ‘labor pains’ unitedly, is in the throes of parturition together, shareth in agony) until now (down to the present moment.*

What are the unavoidable distresses of innocent creatures, casual agonies, pains, diseases, deaths by pestilence and famine, cataclysms and catastrophes that annihilate billions of animals and men — what are they but necessary *birth-pangs* evolving new forms of life, better foundations, higher levels, nobler species and races?

“It must needs be that offences come.” Why? Is it because of FREEDOM?

Conceive of a degree of liberty extending to every ultimate atom, ion, cell, every minutest infinitesimal particle; all incapable of immobility, all moving normally toward the goal of universal happiness, but all, with something like waywardness, liable for a while to go wrong from outside or inside pressure, attraction, or opposition. The currents will some-

times forsake their proper channels. Yet from the usual grooves and processes, which we term the course of nature, the omnipresent vital Energy sooner or later sweeps away the obstructive, the deleterious, the deadly — everything misplaced or vitiated by misdirected movement — and instantly proceeds to repair the waste, replace the lost, knit together the torn, and heal all wounds.

“All is best, though oft we doubt.” Not to be guilty of the egregious conceit of imagining that for *Man*, solely or chiefly, the universes come and go, or that for his benefit alone our solar system issued from the womb of Chaos, or even that for his sake and no other the “vast Typhœan” forces kneaded and moulded this planet of ours, peopling and unpeopling it a thousand times, Chaos giving birth to Cosmos; we must recognize the essential utility to him of the countless inevitable drawbacks, difficulties, disasters even, if we are to be other than mere machines, puppets, automatons, at best weaklings and cowards. Without struggle, no strength; without the possibility of vice, no virtue; without battle, no progress.

So, through numberless ages, with many a refluent wave, the tide of being, obedient to a supernal attraction, has risen higher and higher, mercifully merciless, sinking inferior forms and races in euthanasia in order that more eugenic, more precious might emerge —

“Birth and death, an infinite ocean;  
A seizing and giving the fire of the living.”

Our philosophic apostle proceeds (verse 23) to show that, while yet dwelling in these tenements of clay, even those who have begun to pass from death to life must still suffer in this evolutionary process, though partially or wholly suppressing cries of pain.

*“And not only so (not only like the rest of the sensitive Creation), but ourselves also, who have the first-fruits of the Spirit (see Galatians<sup>1</sup> v, 22, 23), even we ourselves groan within ourselves, waiting for adoption (hui-othesian = son’s adoption), the redemption of our body (lit. the ransoming of our body, release of our body on payment of debt. Washington, dying, said to his physician, “This is a debt we all must pay!”)*

Verses 24, 25, inculcate hope and patience. In verse 26 follows the amazing declaration,

*“And in like manner the Spirit (the immanent God?) also helpeth (lit. takes part with to assist) our infirmities. For we know not how to pray as we ought; but the Spirit Himself maketh intercession for us.*

This assurance of tender and helpful sympathy calls to memory kindred passages in the Old Testament. Such are the following: “His soul was grieved for the misery of Israel.”<sup>2</sup> “In all their afflictions He was afflicted, and the angel of His presence saved them: in His love and in His pity He

<sup>1</sup> “But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control.”

<sup>2</sup> *Judges.*



redeemed them.”<sup>1</sup> “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will I not forget thee.”<sup>2</sup> “For a small moment have I forsaken thee . . . but with everlasting kindness will I have mercy on thee, saith the Lord, thy redeemer.”<sup>3</sup>

The 26th verse closes with an intensity of expression rarely paralleled —

*“maketh intercession for us with groanings which cannot be uttered.”*

What can this signify, if not that the all-pervading divine Spirit not only suffers unspeakably in the evolutionary throes, but that His attitude of silence in the midst of sharpest pangs constitutes a perpetual appeal in our behalf?

“Intercession for us”! The phrase is repeated in verse 34, where the writer represents that his Master is exalted to the eternal Presence —

*“Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.”*  
Figuratively, of course.

The scientists are beginning to echo at last the words of Paul’s masterpiece spoken on Mars Hill, “In Him we live and move and have our being.” Yet we cannot quite dispense with the Scriptural anthropomorphism. Speaking, after the manner of

<sup>1</sup> *Isaiah* lxiii, 9;

<sup>2</sup> *xlix*, 15;

<sup>3</sup> *liv*, 7, 8.



men, of the infinite Father, may we not venture to say with reverence that He not only loves us more than any earthly parent can love his child, but that He is more sensitive than we to every necessary pain, *the chief mourner in every unavoidable bereavement?* that His nerves and heart are everywhere? that

“All are but parts of one stupendous whole,  
Whose body Nature is, and God the Soul”?

Elsewhere the apostle utters the significant caution,<sup>1</sup> “*Grieve not* (lit. *pain not*) the Holy Spirit.” Is not this a recognition of a suffering which may far transcend the inevitable pains of development? Is it not tantamount to an assertion that man’s every sin wounds his infinite Friend? nay, even that needless and wanton distress, inflicted upon any creature, is sharply felt by Him? Must we not add to this, that whoever thinks an evil thought, or utters a cruel word, or does a shameful deed, stings the omnipresent, supersensitive, all-loving Soul? and, *per contra*, every uplifting thought, every loving word, every merciful deed gladdens what Whittier calls “the Tender Heart of All”?

“For the love of God is broader  
Than the measure of man’s mind,  
And the heart of the Eternal  
Is most wonderfully kind.”

Does this sympathetic participation throw light upon the supposed vicarious sacrifice seemingly alleged in the fifty-third of Isaiah and often in the

<sup>1</sup> *Ephes.* iv, 30.

New Testament? Does our latest and deepest science of the material universe tend thus to confirm the accepted climax of the Christian faith, as stated by the Cilician seer?

*“But 'God commendeth HIS OWN (heautou) love toward us,<sup>1</sup> in that, while we were yet sinners, Christ died for us.”*

Hurt most of all, and yet most pitying, most willing to pay the price of rescue, when any have deviated from the path of rectitude? The crippled child is dearest. Of the hundred sheep, not the “ninety and nine” that were safe, but the one that was lost, was the object of the shepherd’s tenderest solicitude, his most strenuous efforts, his costliest sacrifice. See surface beneath surface, till we reach the foundations of the universe, in the symbolism!

“Lord, whence are those blood-drops all the way,  
That mark out the mountain’s track?”

“They were shed for one that had gone astray,  
Ere the shepherd could bring him back.”

In the 27th verse the virtually intercessional attitude of the World Spirit is affirmed to be in accord with the will of the Supreme Being. Only atheists will deny this.

In verse 28 is the comprehensive assertion which most evolutionists accept as an approximate if not complete statement of the result thus far.

*“And we know that all things work together for good to them that love God.”*

<sup>1</sup> Rom. v, 8.

It adds an assumption that such are called according to a divine purpose; and in verse 30 we read,

*“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren.”*

Verse 30 recognizes such *new birth* as a glorification:

*“Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.”*

This *new birth into immortal life*, with all which it implies, is, according to our saint's belief, the final outcome and crowning glory of the vast ceaseless movement. He had doubtless caught the idea from his Master, whose first words to the astonished ruler that came to him by night were

*“Verily, verily, I say unto thee, except a man be BORN again (lit. born from above), he cannot see the kingdom of God.”*

John iii, 3-8.

The author of the fourth Gospel, apparently convinced that Jesus was “the Word,” the loftiest and dearest utterance of the Infinite One, asserts his divinity and his primacy in this grand consummation; thus:

*“In the beginning was the Word, and the Word was with God, and the Word was God.  
... He was in the world, and the world was*



made by (or through) him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name: Which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

*John i, 1; 10-14.*

Indirectly or directly the whole of the eighth chapter of *Romans* deals with this evolution. The great apostle has many passages of surpassing eloquence, but none that rise higher than its magnificent conclusion:

"Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, 'For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.')

Nay, in all these things we are more than conquerors through him that loved us!

For I am persuaded, that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!"

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May we not, then, with some confidence conclude that the Book of Job, like Milton's *Paradise Lost*, is essentially allegorical?

Each is a world poem. *Paradise Lost* embraces in its scope all space, all time, all matter, all beings. The Book of Job in its scope treats of the condition of the human race on this planet, with faint glimpses of its past and its future.

*Paradise Lost* is an attempted solution of a baffling problem, the origin of moral evil; the beginning, significance, and probable result of the incessant world-wide conflict of Right with Wrong. The Book of Job is an attempted solution of the equally baffling problem, the Mystery of Undeserved Suffering; its final cause, its meaning, and its issue.

Given perfect freedom of the mind in all intelligent beings with constitutions and environments like ours, moral evils must sometimes ensue. Given perfect subjection of all matter to unceasing motion in accordance with inflexible laws, physical evils will inevitably arise. But all evils are to be changed from stumbling-blocks to stepping-stones leading to higher levels.

The Founder of Christianity was the first to sound the key-note of Evolution. The talismanic word that was to unlock all mysteries, "YE MUST BE BORN AGAIN," was first spoken by Him. Perhaps none even now appreciate its power.

Much meditating on the mysteries of the universe, Saint Paul was the first to announce the extension of the processes of Evolution from the individual soul to all created things in nature.

As we have seen, he represents the universe as in perpetual throes of new births; shows the omnipresent ceaseless activity of the Infinite Spirit in our behalf, its tender sympathy, its sufferings acute but speechless with us and for us;

“From seeming evil still educing good,  
And better thence again, and better still  
In infinite progression.”

In this light may we not gain a new view of the great Sacrifice on Calvary? yes, and the fathomless depth of the motive which prompted it?

**GOD SO LOVED THE WORLD!**

## THE PERSONS

The Lord JEHOVAH

The Sons of GOD (not speaking)

The Satan

Job

Job's Wife

Messengers

Eliphaz the Temanite, Friend of Job

Bildad the Shuhite, Friend of Job

Zophar the Naamathite, Friend of Job

Elihu the Buzite

Spectators (not speaking)

VOICE from the Whirlwind

The poetry of the Book of Job is not only equal to that of any other of the sacred writings, but is superior to them all, except those of Isaiah alone. . . . A peculiar glow of fancy and strength of description characterize the author. No writer whatever abounds so much in metaphors. He may be said not to describe, but to render visible, whatever he treats of.—DR. HUGH BLAIR, *Lectures on Rhet.*, 1783.

This poem, the Book of Job, is in many respects the most remarkable production of any age or country. . . . What is most remarkable in it is the skill with which all the delineations of the heart and all the descriptions of nature are made subservient to the illustration of one important moral subject.—DR. GEORGE R. NOYES, *An Amended Version of the Book of Job*, 1827.

The Book of Job represents the mind of a good man not enlightened by an actual revelation, but seeking about for one. In no other book is the desire and necessity of a Mediator so intensely expressed. The personality of God, the I AM of the Hebrews, is most vividly impressed on the book.—COLERIDGE, *Table Talk*, pub. 1835.



## PROLOGUE

### CHAP. I

There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one that feared God and turned away from evil. 1

And there were born unto him seven sons and three daughters. 2

His substance also was seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred she-asses and a very great household; so that this man was the greatest of all the children of the East. 3

And his sons used to go and hold a feast in the house of each upon his day; and they used to send and call for their three sisters to eat and to drink with them. 4

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all: for Job said, "It may be that my sons have sinned, and renounced God in their hearts." Thus did Job continually. 5

Now there was a day when the sons of God came to present themselves before Jehovah, and the Satan came also among them. 6

And Jehovah said unto the Satan, "Whence 7  
comest thou?"

Then the Satan answered Jehovah and said,  
"From going to and fro in the earth and from  
walking up and down in it."

And Jehovah said unto the Satan, "Hast 8  
thou considered my servant Job? for there is  
none like him in the earth, a blameless and an  
upright man, one that feareth God and turneth  
aside from evil."

Then the Satan answered Jehovah and said, 9

"Doth Job fear God for nought? Hast thou 10  
not made a hedge about him and about his house  
and about all that he hath on every side? Thou  
hast blessed the work of his hands, and his sub-  
stance is increased in the land.

But put forth thy hand now and touch all 11  
that he hath, and he will renounce thee to thy  
face."

And Jehovah said unto the Satan, "Behold, 12  
all that he hath is in thy power: only upon  
himself put not forth thy hand." So the Satan  
went forth from the presence of Jehovah.

And it fell on a day when his sons and his 13  
daughters were eating, and drinking wine, in  
their eldest brother's house,

That there came a messenger unto Job and 14  
said:

"The oxen were plowing,  
And the asses feeding beside them;

## CHAP. I

And the Sabeans fell upon them 15

And took them away:

Yea, they have slain the servants with the  
edge of the sword,

And only I am escaped alone to tell thee."

While he was yet speaking, there came also 16  
another and said:

"The fire of God is fallen from heaven,

And hath burned up the sheep and the serv-  
ants

And consumed them;

And only I am escaped alone to tell thee!"

While he was yet speaking, there came also 17  
another and said:

"The Chaldeans made three bands,

And made a raid upon the camels,

And have taken them away,

Yea, and slain the young men with the edge  
of the sword;

And only I am escaped alone to tell thee!"

While he was yet speaking, there came also 18  
another and said:

Thy sons and thy daughters

Were eating, and drinking wine, in their eld-  
est brother's house;

And behold, 19

There came a great wind from over the wil-  
derness,



## CHAP. I

And smote the four corners of the house,  
And it fell upon the young men,  
And they are dead;  
And only I am escaped alone to tell thee!"

Then Job arose, and rent his mantle, and 20  
shaved his head, and fell down upon the ground,  
and worshiped; and he said:

"Naked came I from my mother's mold, 21  
And naked thither shall return!  
Jehovah gave; and Jehovah taketh away:  
Blessed be Jehovah's name!"

In all this Job sinned not, nor charged God 22  
with aught unseemly.

## CHAP. II

Again there was a day when the sons of God 1  
came to present themselves before Jehovah, and  
the Satan came also among them to present him-  
self before Jehovah.

And Jehovah said unto the Satan, "From 2  
whence comest thou?" And the Satan an-  
swered Jehovah and said, "From going to and  
fro in the earth, and from walking up and down  
in it."

And Jehovah said unto the Satan, "Hast 3  
thou considered my servant Job? For there is  
none like him in the earth, a blameless and up-  
right man, one that feareth God and turneth  
aside from evil: and he still holdeth fast his in-



tegrity, although thou movedst me against him to destroy him without cause.”

And the Satan answered Jehovah and said, 4  
“Skin for skin!” yea, all that a man hath will he give for his life.

But put forth thy hand now, and touch his 5  
bone and his flesh, and he will renounce thee to thy face.”

And Jehovah said to the Satan, “Behold, he 6  
is in thy hand: only spare his life.”

So the Satan went forth from the presence 7  
of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown.

And he took him a potsherd to scrape himself 8  
with: and he sat down among the ashes.

Then said his wife unto him, “Dost thou still 9  
hold fast thine integrity? Renounce God, and die!”

But he said unto her, “Thou speakest as one 10  
of the impious women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?”

In all this did Job not sin with his lips.

Now when Job's three friends heard of all 11  
this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to bemoan him and to comfort him.

And when they lifted up their eyes afar off 12

and knew him not, they lifted up their voice and wept: and they rent every one his robe, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground 13  
seven days and seven nights; and none spake a word unto him: for they saw that his grief was very great.

# THE BOOK OF JOB

## MALEDICTION AND COMPLAINT

CHAP. III

AFTER this Job opened his mouth and cursed his day. 1  
And Job answered and said: —

PERISH THE DAY! — in it I was born! 3  
And THE NIGHT! — it was said, A man's conceived!

Be that day darkness! 4  
God from above regard it not,  
Nor light upon it shine!  
Darkness and Death-shade claim it theirs! 5  
Cloud on it dwell!  
Affright it darkenings of the day!

That night! — thick darkness on it seize: 6  
Among the year's days let it not rejoice;  
Into the number of the months not come!

Lo, barren be that night; 7  
Enter no joyful voice therein!  
Curse it who curse the day; 8  
The skilled to rouse Leviathan.

Dark be its twilight stars: 9  
Look it for light, but — none!  
Nor see the eyelashes of Morn.

Because it shut not up my doors of birth, 10  
Nor from mine eyes hid sorrow.

Why died I not from birth? 11

Come forth from mother and expire?

Why were knees ready for me? 12

Or why the breasts that I should suck?

For now I'd lain down and been quiet; 13

I'd slept: then had been rest for me,

With kings and counsellors of earth, 14

Who for themselves built places desolate;

Or princes that had gold, 15

Who filled their house with silver:

Or like hid birth untimely, I'd not been; 16

As babes light never saw.

The wicked there cease troubling, 17

And there the weary are at rest;

The bondmen rest together; 18

Taskmaster's voice they hear not:

Both small and great are there, 19

And servant from his master's free.

Why is light given the wretched, 20

And life to the bitter in soul? —

Who long for death, but it is not, 21

And delve for it more than treasures hid;

Who joy to exultation, 22

Are glad when they can find the grave! —



## CHAP. III

Unto a man whose way is hid, 23  
And whom God hath hedged in?  
So to my food's face come my sighings, 24  
And out like water are my moanings poured:  
For I feared a fear, and it is come upon me, 25  
And to me cometh what I dread.  
At ease I am not, nor am quiet, 26  
Nor have I rest: but Misery's come!

## CHAP. IV

Then answered Eliphaz the Temanite, and said: 1  
Should venture word with thee, wilt thou be 2  
grieved?  
But who from speaking can refrain?  
Behold, thou hast instructed many, 3  
And strengthened drooping hands;  
Thy words the falling have upheld, 4  
And bowing knees hast thou made strong!  
But now to thee 'tis come, and thou art faint; 5  
It toucheth thee, and thou 'rt dismayed!  
Thy piety not thy confidence? 6  
Thy ways' integrity thy hope?  
Remember, pray, Who, innocent, hath perished? 7  
Or, Where were saints cut off?  
As I have seen, those plowing sin 8  
And sowing sorrow reap the same.

- By breath of God they perish, 9  
And by His nostrils' blast are they consumed.  
The lion's roar and voice of lion fierce 10  
And teeth of lions young, are broken.  
The lion old for lack of prey doth perish, 11  
And the she-lion's whelps abroad are scattered.
- Now stealthily a word was brought me, 12  
And thereof caught mine ear a whisper.
- In thoughts distract from visions of the night, 13  
In falling of deep sleep on men,  
A Terror met me and a trembling, 14  
Which made my many bones to shake.
- A spirit glided then before my face — 15  
Bristled the hair of my flesh —  
It stood, but I could not discern its form: 16  
Before mine eyes an apparition!  
Silence! — and I heard a voice,
- Mortal, before God, just? 17  
Man, pure before his Maker?
- Lo, in His servants putteth He no trust, 18  
And to His angels He imputeth frailty!  
How much more them that in clay houses dwell! 19  
Who, their foundation in the dust —  
They're crushed before the moth!  
'Twixt morn and eve they're beaten down: 20  
Unheeded they forever perish.

## CHAP. IV

Is not their tent-cord torn up in them?  
They die and not in wisdom.

## CHAP. V

Call, now: will there be answering thee? 1

And unto which of the Holy wilt thou turn?

For wrath the foolish killeth, 2

And envy slayeth the silly.

I, *I* have seen the foolish taking root, 3

But suddenly I cursed his habitation:

Far off from safety are his children, 4

And in the gate they 're crushed,

Nor any to deliver.

Whose crop the hungry eateth up, 5

And taketh it even out of thorns;

And for their wealth the snare doth pant!

For not from dust affliction cometh, 6

Nor springeth trouble from the ground;

But unto trouble man is born, 7

As upward fly the sons of flame.

But I — I 'd seek to God, 8

And unto God commit my cause:

Who doeth great things and unsearchable, 9

Things marvelous, innumerable;

Who giveth rain upon the earth, 10

And sendeth waters on the fields;

Setting aloft the downcast, 11  
And raised to safety are the mourning.

Devices of the crafty frustrating; 12  
Nor purpose can their hands perform.

The wise in their own cunning He ensnareth; 13  
And counsel of the crooked — headlong it!

They meet with darkness in the day, 14  
And grope at noon as night.

But from the sword He saveth, from their 15  
mouth!

Even from the mighty's hand the needy; 16  
So to the poor there's hope,  
And Wickedness doth shut her mouth.

Lo, happy the man! — him God correcteth! 17  
Then spurn not thou the Almighty's chastening.

For *He* — He maketh sore, and bindeth up; 18  
He woundeth, and His hands make whole.

In troubles six He shall deliver thee: 19  
Even in seven shall no evil touch thee:

In famine He'll from death redeem thee, 20  
And from the hand of the sword in war.

From the tongue's scourge thou shalt be hid, 21  
Nor dread destruction when it cometh.

At famine and destruction thou wilt laugh: 22  
Nor be afraid of beasts of earth.



## CHAP. V

For with the stones of the field thy league; 23  
And the beasts of the field shall be thy friends:

And Peace thy tent thou 'lt know; 24  
And thou thy fold shalt visit, and nought miss.

Thou 'lt know, too, great thy seed, 25  
Even as earth's grass thine offspring:

In full age to the grave wilt come, 26  
As shock of corn up cometh in its season.

Lo, this! We've searched it out — it so! — 27  
Hear it, and *thou* know for thyself.

## CHAP. VI

Then answered Job and said: 1

Oh that — to weigh! — were my impatience 2  
weighed!

And with it my calamity were lifted in the  
scales!

For heavier were it than the sea's sand now. 3

For this cause have my words been wild:  
For with me the Almighty's arrows, 4  
Whose poison drinketh up my spirit:  
God's terrors range themselves (against) me.

Doth wild ass bray o'er tender grass? 5  
Or loweth ox over his fodder?

Can savorless be eaten without salt? 6

Or in an egg's white is there taste?  
To touch, my soul refuseth! 7  
They — as my loathsome meat —!

Oh might my asking come, 8  
And God my longing grant!  
Might please God even to crush me, 9  
Let loose His hand and cut me off!

Then should I yet have comfort; 10  
Yea, I'd exult midst pain that spareth not:  
For I've not hid the words of the Holy One.

What — strength of me? — that I should wait; 11  
And what my end? — that I prolong my breath.  
My strength! — the strength of stones? 12  
My flesh! — of brass?  
Is not my help within me — nothingness? 13  
And, driven away from me, abiding prosperous-  
ness?

Unto one melting! — kindness from his friend; 14  
Even forsaketh he the fear of the Almighty.

Brook-like my brethren deal deceitfully: 15  
As stream of brooks they pass away;  
Those dark from ice, 16  
Wherein the snow is hid:  
While warm they wax, they vanish: 17  
When it is hot, they're from their place con-  
sumed.

## CHAP. VI

Caravans by their way are turned aside ; Up to the waste they go, and perish !	18
The troops of Tema look ; The companies of Sheba wait for them : Chagrined they are, because they trusted : Thither they come and are confounded.	19 20
For ye are nothing now ; Ye see a Terror, and are dismayed.	21
Did I say, Bring to me ? Or, Of your wealth make me a present ? Or, From the foe's hand rescue me ? Or, From the mighty's hand redeem me ?	22 23
Teach me, and I 'll be still ; And make me know wherein I 've erred.	24
How forcible are words of uprightness ! But what doth your upbraiding prove ?	25
Words to reprove imagine ye, Although as wind the words of the despairing ?	26
Even upon the fatherless ye 'd cast, And of your friend make merchandize.	27
Now, therefore, be content ; look on me ! For, to your faces — if I lie ! —— I pray you, turn ; let there be no unfairness : Yea, turn again ! — in it my righteousness.	28 29

## CHAP. VI

Injustice on my tongue? 30  
 Cannot my taste discern things mischievous?

## CHAP. VII

War-service not? to man on earth? 1  
 His days, too, like a hireling's days!

As servant panteth for the shade, 2  
 And hireling looketh for his wages,  
 So am I made to inherit months of misery, 3  
 And nights of weariness my portion.

When I lie down I say, When shall I rise? 4  
 But long's the night;  
 And I am full of tossings to and fro  
 Till dawn of day.

My flesh is clothed with worms and clods of 5  
 dust!  
 Closeth my skin and breaketh out afresh.

Swifter my days than weaver's shuttle, 6  
 And without hope are spent.

Remember that my life — a breath! 7  
 Mine eye shall see good nevermore.  
 The eye that looketh on me shall not see me: 8  
 Thine eyes upon me; but — I shall not be.

Cloud is consumed and vanisheth away; 9  
 So who to Sheol goeth down shall not come up:



No more unto his house shall he return, 10  
Nor his place know him more.

Therefore I will not curb my mouth: 11  
In anguish of my spirit I will speak;  
In my soul's bitterness I will complain.

A sea, or a sea-monster I? 12  
That over me thou sett'st a watch?

Whene'er I say, My bed shall comfort me, 13  
My couch take from my plaint,  
Then scarest thou me with dreams, 14  
And terrifiest me through visions,  
And my soul chooseth strangling, 15  
Death rather than — my bones!

I loathe — 16  
I would not live alway:  
Let me alone;  
For my days — breath!

Man! what? — that thou shouldst magnify him, 17  
And set thy heart upon him,  
And every morning visit him, 18  
Every moment try him!

How long wilt thou not look away from me, 19  
Nor let me alone till I swallow my saliva?

Sin I? what do I unto thee? O Watcher thou 20  
of men!

## CHAP. VII

Why hast thou set me as a mark for thee,  
 So that I am a burden to myself?  
 And why dost thou not pardon my transgression, 21  
 And take my wickedness away?

For now I shall lie down in dust,  
 And thou betimes wilt seek me; but I — NOT!

## CHAP. VIII

Bildad the Shuhite answered then, and said: 1

Till when wilt thou speak these? 2  
 And thy mouth's words, a mighty wind?

Judgment doth God pervert? 3  
 Or the Almighty rightness wrest?

If thy sons sinned against Him, 4  
 And into their transgression's hand He cast  
 them —

If *thou* wouldst seek to God betimes, 5  
 And supplication make to the Almighty —

If pure and upright thou —  
 He surely now would wake for thee 6

And prosperous make thy righteous habitation:  
 And *were* small thy beginning, 7

Yet should thy end grow very great.

For ask, I pray thee, of the former age, 8  
 And to their fathers' search apply:

- For *we*, of yesterday, and nothing know, 9  
Because our days on earth — a shadow!
- Shall *they* not teach thee, tell thee, 10  
And utter words out of their heart?
- Can rush thrive without mire? 11  
Water without, flag grow?  
While, in its greenness yet, it's not cut down, 12  
It withereth ere any herb.
- Thus paths of all that God forget; 13  
And hope of the profane shall perish:
- Whose confidence shall be cut off, 14  
His trust a spider's house.
- He on his house may lean, but stand it shall not: 15  
He may hold fast thereby, but it shall not endure.
- Green in the sun's face he, 16  
And forth his shoots over his garden go:  
Its roots are twined about a heap; 17  
Seeth a house of stones.
- If from his place he be destroyed, 18  
Then — shall deny him, I've not seen thee!
- Lo, this the joy of his way! 19  
And from the dust shall others spring.

## CHAP. VIII

Behold, God will not cast away the perfect, 20  
Nor take the evil-doers' hand!

He yet will fill thy mouth with laughter, 21  
Thy lips with shouts of joy.

With shame shall they be clothed that hate thee, 22  
And the wicked's tent be — *nothingness!*

## CHAP. IX

Then answered Job and said: 1

Of course I know that so: 2  
But how can man be just with God?

If to contend with Him he wished, 3  
He could not answer Him one of a thousand.

WISE IN HEART AND MIGHTY IN STRENGTH! 4  
Who against Him hath hardened and been safe?

Who mountains moveth and they know not; 5  
Who in His anger overturneth them:  
Who shaketh Earth out of her place;  
And tremble her pillars!

Who Sun commandeth, and it riseth not; 7  
And sealeteth up the stars!

Who alone stretcheth out the heavens, 8  
And treadeth on the ocean's heights.



- Who maketh Bear, Orion, and the Pleiades, 9  
And Chambers of the South.
- Who doeth great, past finding out; 10  
Yea, wondrous without number.
- Lo, by me goeth He, but I see not! 11  
He glideth on also, but I perceive Him not.
- Behold, He seizeth! Who can turn Him back? 12  
Who'll say to Him, What doest thou?
- His anger *God* will not withdraw: 13  
Helpers of Rahab stoop beneath Him:
- How much less *I*, should *I* Him answer! 14  
Choose out my words with Him!
- Whom, though I'm righteous, I'd not answer; 15  
I would make supplication to my judge.
- If I had called, and He had answered me; 16  
I'd not believe He hearkened to my voice:
- He who with tempest breaketh me, 17  
And multiplieth without cause my wounds:
- He will not suffer me to take my breath, 18  
But filleth me with bitternesses.
- If, as to strength, lo, STRONG! 19  
And if of justice, who'll set me a time?

Though I am righteous, my own mouth will 20  
make me guilty;

I perfect, it will prove me wrong:  
I perfect? I'd not know my breath! 21  
My life I do despise.

It — ONE! therefore I say 22  
Perfect *and* wicked He destroyeth!

If scourge slay suddenly, 23  
At trial of the innocent He'll mock!  
Earth's given into the Wicked's hand: 24  
He covereth its judges' faces!

If not,  
WHO IS IT, then?

Swifter than courier now my days: 25  
They fly away; they see no good.  
As skiffs of reed they pass, 26  
As swoopeth eagle on the prey.

Say I, I will forget my plaint, 27  
Leave off my looks, and brighten up;  
I am afraid of all my sorrows: 28  
I know thou'lt not declare me innocent:  
I, I am to be guilty! 29  
Why toil I, then, in vain?

Wash I myself with snow, 30  
And cleanse my hands with lye,

## CHAP. IX

Yet thou wilt plunge me in the ditch,  
And my own clothing shall abhor me! 31

For should I answer Him, not man like me, 32  
Should we together enter into judgment —  
No daysman is betwixt us 33  
Might lay hand on us both.

Let Him remove His rod from me, 34  
And let His terror not affright me,  
I 'd speak and fear Him not: 35  
For not so I within myself.

## CHAP. X

My soul is weary of my life. 1  
I will let loose upon me my complaint;  
In my soul's bitterness I 'll speak:  
I 'll say to God, Do not condemn me; 2  
Show me why thou contendest with me.

Good unto thee thou shouldst oppress? 3  
Despise thy handiwork?  
And shine upon the wicked's counsel?

Hast eyes of flesh? 4  
Seest thou as seeth man?  
Thy days as days of mortal? 5  
As days of man thy years?  
That thou inquirest after my iniquity, 6  
And searchest for my sin?

Upon thy knowledge that I am not wicked, 7  
And none delivering from thy hand!

Thy hands have fashioned me, 8  
And wrought me wholly round about;  
And thou destroyest me!

Remember, I beseech thee, 9  
Thou 'st molded me as clay,  
And wilt thou bring me into dust again?

Hast thou not poured me out as milk, 10  
And curdled me like cheese?  
Clothed me with skin and flesh, 11  
And interwoven me with bones and sinews!

Life thou hast granted me and loving kindness, 12  
And thy care hath preserved my breath.

Yet in thy heart thou hidest *these*: — 13  
I know that with thee — *this*: —

If I sin, then thou markest me, 14  
And from my guilt wilt not acquit me:

If wicked I, 15

Wo unto me!

And righteous I,

I shall not lift my head;

With ignominy filled,

And looking on my misery!



## CHAP. X

And if — lift up itself, 16

Thou as a lion huntest me,

And again show'st thyself upon me marvelous!

Thy witnesses against me thou renewest, 17

And on me dost increase thine indignation;

Changes and hosts against me!

Then why from mother hast thou brought me 18  
forth? —

Had I breathed out, and not an eye had seen me!

Had been as though I had not been!

From womb to grave been borne!

Not few my days? 20

Leave off! let me alone;

That I may brighten up a little

Before I go, and not return, 21

To darkness' land and Shadow of Death,

A land of gloom as darkness dense — 22

Death-shade and order none —

Even the light as darkness!

## CHAP. XI

Then answered Zophar the Naamathite, and said: 1

Should not the multitude of words be answered? 2

And should a man of lips be counted just?

Thy boastings make men silence keep? 3

And mockest thou? and shaming, none?

For thou say'st, Pure my doctrine;  
And in thine eyes I'm clean! 4

But oh that God would speak, 5  
And open His lips against thee,  
And show thee Wisdom's secrets! 6  
For double folds to Wisdom.

Know, then, that God doth cause to be forgotten  
For thee of thy iniquity.

Canst thou search out the depths of Deity? 7  
Find out the Almighty to perfection?

Heights of the heavens! 8  
What canst thou do?  
Deeper than Sheol!  
What canst thou know?  
Longer its measure than the earth, 9  
And broader than the sea.

If He pass through and let shut up, 10  
And an assembly call, then who can hinder Him?

For He, He knoweth evil men, 11  
And seeth wickedness, although He mark it not.

And man, made hollow, will wax wise! 12  
And wild-ass foal will man be born!

If thou thy heart set right, 13  
And toward Him stretch out thy hands —

## CHAP. XI

If in thy hand iniquity, put it far off, 14  
Nor let unrighteousness dwell in thy tents —

Surely thou then shalt lift thy face without a 15  
spot;

Yea, solid shalt thou be, and shalt not fear:

For thou, thou misery shalt forget; 16  
As waters passed by, shalt remember.

And life shall rise above the noonday: 17  
Darkness shall be as morning;

And thou shalt be secure, 18  
Because there's hope:

And thou shalt look around,  
And take thy rest in safety:  
Aye, down shalt lie 19  
And none making afraid:  
And many shall make suit to thee.

But the ungodly's eyes shall waste away, 20  
And flight shall from them fly,  
And breathing out the life their hope!

## CHAP. XII

Then answered Job and said: 1

A people ye, no doubt! 2  
And wisdom with you'll die!

- But heart to me as well as you; 3  
I not below you falling:  
And with whom are not such as these?
- A laughing-stock to his neighbor I 'm become! 4  
Calling on God! and him He answered!  
Just! upright! laughing-stock!
- In thoughts at ease, contempt toward calamity, 5  
Ready for faltering foot.
- The tents of robbers prosper! 6  
And, to those angering God, security!  
To him who bringeth in his hand a god!
- But ask the beasts now, and they 'll teach thee, 7  
And winged of these heavens, and they will tell  
thee;  
Or speak to Earth, and it will make thee know, 8  
And the sea's fishes shall to thee declare:
- In all of these, who doth not know 9  
That *this*, Jehovah's hand hath wrought?  
In whose hand, life of every living thing, 10  
And soul of all the flesh of man.
- Doth not the ear test words, 11  
And palate for itself taste food?
- Among the aged, Wisdom? 12  
And length of days, intelligence?



WISDOM AND MIGHT with HIM: 13  
FORESIGHT TO HIM and SKILL UNERRING!

Behold, He breaketh down, 14  
And it cannot be built again!

He shutteth up a man,  
And there can be no opening.

Lo, waters He withholdeth, 15  
And they dry up:  
Again He looseth them,  
And they o'erturn the earth!

POWER with HIM and TRUTH ETERNAL! 16  
His the deceived and the deceiver —

Conducting counsellors despoiled away — 17  
And magistrates He maketh fools:

The bond of kings He looseth, 18  
And bindeth girdle on *their* loins:

Conducting priests away despoiled — 19  
And the established He hurleth headlong:

Turning aside the trusty's lip — 20  
And taketh away the elders' wisdom:

Contempt He poureth upon princes, 21  
And looseth girdle of the strong:

Deeps out of darkness laying bare — 22  
And bringeth out to light the Shadow of Death:

## CHAP. XII

Increasing nations — 23

And He destroyeth them:

Spreading out nations —

And He in-bringeth them:

Heart of earth's people's chiefs taking away — 24

And He maketh them wander in a pathless waste.

They grope in darkness without light; 25

And He maketh them stagger as drunken!

## CHAP. XIII

Lo, *mine* eye hath seen all! 1

Mine ear hath heard and given it heed.

What ye know, *I* know also, 2

*I* not below you falling.

But indeed I — to the Almighty I would speak, 3

And I desire with God to reason.

But ye indeed — forgers of lies! 4

Ye sham physicians all!

Made deaf, oh would ye might be dumb! 5

And it would be your wisdom.

Pray hear my protestation, 6

And hearken to the pleadings of my lips.

For *God* will ye speak wickedly, 7

And talk deceitfully for *Him*?

*His* face will ye lift up? 8

Will ye contend for *God*?

- Well that He search you out? 9  
As mocketh men, can ye mock *Him*?
- Reproving He 'll reprove you, 10  
If faces ye in secrecy lift up.
- Will not His loftiness make you afraid, 11  
And His dread on you fall?
- Your memory saws, similitudes of ashes! 12  
Shield-bosses yours, bosses as clay!
- Before me silence keep, and *I* will speak, 13  
Whatever, even, shall upon me come:  
Upon what, take I in my teeth my flesh, 14  
And put my life in my hand?
- Behold, He 'll slay me! hope I not; 15  
Yet to His face my ways I will maintain.
- This, also, to me for salvation: 16  
That to His face the godless shall not come.
- Listening hear my speech, 17  
And in your ears my declaration.
- Lo now, I 've set the cause in order! 18  
I know I shall be counted just.
- Who's *He*, will plead against me? 19  
For if I now keep silent, I shall die!

## CHAP. XIII

- Two*, only, do not unto me; 20  
Then from thy face I will not hide:  
Thy hand from on me far withdraw, 21  
And let thy terror not make me afraid;
- Then summon, and I'll answer; 22  
Or, I will speak; — and answer me.
- Iniquities and sins, to me how many? 23  
My sin and my transgression, make me know.
- Why hidest thou thy face, 24  
And hold'st me for thine enemy?
- A driven leaf wilt terrify? 25  
And stubble dry pursue?
- For bitter things thou writ'st against me, 26  
And mak'st me keep my youth's iniquities;
- Puttest my feet, too, in the stocks, 27  
And watchest all my paths;  
Draw'st thee a mark around the roots of my  
feet!
- And he, as rot, wasteth away! 28  
Like a moth-eaten garment!

## CHAP. XIV

- Man, born of woman! 1  
Days few and full of trouble!



## CHAP. XIV

Flower-like he cometh forth, and is cut down: 2  
He fleeth also as a shadow, and continueth not.

And dost thou open thine eyes on such a one, 3  
And into judgment with thee bringest me?

Clean out of unclean, who can bring? 4  
Not one!

Seeing his days determined, 5  
The number of his months with thee,  
His bounds thou hast appointed that he cannot  
pass;

Look off from him, that he may rest, 6  
Till, as a hireling, he enjoy his day.

For of a tree there's hope, if 't be cut down, 7  
That it will sprout again,  
And that its sucker will not cease:

Though root thereof wax old in earth, 8  
And stock thereof die in the ground,  
Through scent of water it will bud, 9  
And plant-like put forth boughs.

But man doth die and waste away; 10  
Yea, man expireth, and where — *he*?

The waters from the sea are gone, 11  
And flood doth dwindle and dry up;

And man down lieth and riseth not: 12  
Until no more the heavens, they shall not awake,  
Nor from their sleep be roused.

Oh that in Sheol thou wouldst hide me! 13  
Wouldst keep me secret till thy wrath be past!  
A set time wouldst appoint me, and remember  
me!

If man die, may he live again? 14

All my war-service days I 'd wait,  
Till my discharge should come.  
Thou 'dst call, and I should answer thee; 15  
Thou 'dst have a yearning toward thy handiwork.

But now thou numberest my steps: 16  
Keep'st thou not watch upon my sin?  
Sealed my transgression in a sack! 17  
And mine iniquity thou sewest up.

But, sooth, the mountain falling fadeth out, 18  
And from its place the rock's removed:  
The waters wear the stones; 19  
Their overflowings wash earth's dust away;  
And man's hope thou destroyest,  
O'erpowerest him forever, and he passeth, 20  
Changest his countenance, and sendest him  
away.

## CHAP. XIV

His sons to honor come, and he knoweth not; 21  
And they're brought low, but he them heedeth  
not:

Only, for self his flesh hath pain, 22  
And for itself his soul doth mourn.

## CHAP. XV

Then answered Eliphaz the Temanite, and said: 1

Ought wise to answer windy knowledge, 2  
And fill his lungs with eastern blast?  
Reason with talk unprofitable, 3  
And speeches! — in them is no good!

Moreover *thou* dost cast off piety 4  
And before God diminishest devotion!

For thy iniquity thy mouth doth teach, 5  
And thou dost choose the crafty's tongue.

Thee thy own mouth condemneth, and not I: 6  
Yea, thy own lips against thee testify.

Thou the first man was born? 7  
And ere the hills wast thou brought forth?

God's council hast thou listened in? 8  
And wisdom dost thou to thyself reserve?

What knowest thou, and we know not? 9  
Dost understand, and not with us the same?

With us, both gray-haired and the very aged, 10  
In days above thy father, great.

Too small for thee God's consolation? 11  
And the word gently with thee?

Why carrieth thee thy heart away? 12  
And wherefore flash thine eyes?

That against God thou turnest thy spirit, 13  
And lettest words go from thy mouth?

*Man! what?* — that he be clean, 14  
And, woman-born! that he be righteous?

Lo, in His saints He trusteth not, 15  
And in His eyes, not clean the heavens!  
How less the loathsome and corrupt! 16  
Man, drinking wickedness like water!

To thee I'll breathe out: list to me; 17  
And *that* I've seen I will declare;  
Which sages from their sires have told, 18  
And have not hid;  
To whom alone the land was given, 19  
And not a stranger passed among them.

All of the wicked's days, in torture he! 20  
And the years' number's hid to the oppressor.

A sound of terrors in his ears: 21  
Amid prosperity, upon him cometh spoiler!



From darkness to return, he trusteth not; 22  
And of the sword awaited, he.

Abroad for bread he wandereth — *Where?* 23  
He knoweth Darkness' day is ready at his hand.

Distress and anguish frighten him; 24  
Like king for battle ready they o'erpower him!

For against God he stretcheth out his hand, 25  
And strengtheneth himself against the Al-  
mighty!

With neck he rusheth on Him! 26  
With the thick bosses of his bucklers!

For with his fatness covereth he his face, 27  
And maketh fat on loin;

And cities desolate inhabiteth — 28  
In houses — dwell not in them —  
Since, ready to be heaps.

Rich he shall not be, nor his substance last; 29  
Nor shall their wealth spread in the earth.

From darkness he shall not depart: 30  
Flame shall his branches wither,  
And by His mouth's blast shall he pass away.

Let him not trust in vanity, himself deceiving; 31  
For vanity shall be his recompense:

## CHAP. XV

Fulfilled it shall be ere his time: 32  
Nor shall his branch be green.

Vine-like he shall shake off his unripe grapes, 33  
And olive-like cast off his bloom.

For barren the ungodly's household, 34  
And fire the tents of bribery shall consume.

Mischief conceive they, 35  
And vanity bring forth,  
And their bosom deceit prepareth.

## CHAP. XVI

Then answered Job and said: 1

Many like these I've heard: 2  
Distressful comforters ye all.

An end to words of wind? 3  
Or what provoketh thee that thou dost answer?

I too could speak like you: 4  
If your soul were in my soul's stead,  
I could join words together against you,  
And shake my head at you.

With my mouth I could strengthen you, 5  
And my lips solace should assuage.

Although I speak, my pain is not assuaged, 6  
And if forbear I, what doth from me go?  
For worn out hath He made me now: 7

Thou all my household hast made desolate ;  
And — witness is — thou 'st shriveled me, 8  
And 'gainst me riseth up my leanness ;  
It testifieth to my face.

His anger teareth ! aye, He hateth me ! 9  
He gnasheth on me with His teeth :  
My enemy ! His eyes upon me — sharpeneth !

They gape upon me with their mouth ; 10  
In scorn they smite my cheek :  
Together they unite against me.

To the ungodly God delivereth me, 11  
And casteth me into the wicked's hands.

I was at ease, and He brake me asunder : 12  
And by my neck He clutched and dashed me to  
to pieces !  
And set me up for a mark for Him :

His archers compass me about : 13  
My reins He cleaveth, and spareth not.  
Upon the ground He poureth out my gall :

Breach upon face of breach, He breaketh me ; 14  
He rusheth on me like a giant !

Sackcloth I 've sewed upon my skin, 15  
And in the dust have laid my brow.

## CHAP. XVI

My face is flushed with weeping, 16  
And on my lids the Shade of Death,

Though in my hands no violence, 17  
And pure my prayer.

O Earth, cover thou not my blood! 18  
And to my outcry be no place.

Even now, behold, in heaven my WITNESS! 19  
Yea, VOUCHER mine on high!

My friends my scorers: 20  
Mine eye outpoureth unto God;

And might one plead for man with God! 21  
As man's son for his neighbor.

For years of number are come, 22  
And I the way go I shall not return.

## CHAP. XVII

My spirit's spent; 1  
Extinguished are my days;  
The Graves for me!

Verily mockeries with me; 2  
And mine eye dwelleth in their provocation.

Put now: for me with thee be surety. 3  
Who's he into my hand will strike?



For their heart thou hast hid from understand- 4  
ing.

Exalt, therefore, thou wilt not.

For spoil betrayeth friends! 5  
Even his children's eyes shall waste away.

And for the peoples' byword He hath set me! 6  
And spittle to their face I am become.

And dim from grief impatient, is mine eye, 7  
And as a shadow all my limbs.

Astonished shall the upright be at this, 8  
And roused the innocent against the godless:

The righteous too shall hold his way, 9  
And clean of hands add strength.

Howbeit, ye all, return ye; come, I pray: 10  
For wise among you, find I not.

My days are past; my purposes are broken off, 11  
Possessions of my heart!

They put the night for day; 12  
Light near the face of darkness.

Lo, wait I for the grave, my house; 13  
Spread I my couch in darkness;

Say I unto Corruption, Thou, my Father! 14

## CHAP. XVII

To Worm, My Mother, and My Sister!  
 Where then my hope? 15  
 And my hope — who shall see it?

Down to the bars of Sheol it shall go, 16  
 When — in the dust together — rest!

## CHAP. XVIII

Bildad the Shuhite answered then and said: 1

How long hunt ye for words? 2  
 Have sense and *we'll* speak afterwards.

Why are we counted as the beast? 3  
 Are in your eyes become unclean?

Tearing his soul in his anger! 4

Shall earth for thy sake be forsaken?  
 Or from its place the rock be moved?

Again: the wicked's light's put out, 5  
 Nor doth his fire's flame shine:  
 Light darkeneth in his tent, 6  
 And over him his lamp's extinguished.

Straitened the steps of his strength shall be, 7  
 And his own counsel cast him down.

For into a net, by his own feet he's thrown, 8  
 And upon toils he walketh:

## CHAP. XVIII

- Seizeth him by the heel a gin; 9  
Fast hold upon him layeth a snare,  
Its noose hid in the ground, 10  
And on the path its trap!
- Terrors on every side affright him, 11  
And chase him at his heels.
- His strength is hunger-bitten, 12  
And Ruin's ready for his halting.
- Bars of his skin it shall devour; 13  
Death's First-born shall devour his limbs.
- Out of his tent's security he's torn; 14  
And it shall march him to the King of Terrors!
- Nothing to him shall in his tent abide: 15  
Upon his habitation's scattered brimstone!
- His roots dry up beneath, 16  
And cut off is his branch above.
- Remembrance of him perisheth from earth, 17  
And on the street's face — not a name of him!
- From light to darkness shall they thrust him, 18  
And chase him from the world.
- To him nor son nor son's son midst his people, 19  
Nor a survivor in his dwellings.

## CHAP. XVIII

Astonished at his day are they that follow, 20  
As they that went before laid hold on horror.

Such, verily, the habitations of the wicked, 21  
And this the place not knowing God.

## CHAP. XIX

Then answered Job and said: 1

How long will ye make sad my soul, 2  
And break me in pieces with words  
These ten times ye've reproached me; 3  
Ye're not ashamed ye stun me!

And be it indeed I've erred, 4  
My error with myself remaineth.

If over me ye will indeed make great, 5  
And plead against me my reproach,  
Know now, *God* hath subverted me, 6  
And with His net hath compassed me.

Behold, I cry out, Violence! 7  
But am not heard:  
I cry aloud;  
But Justice? — NO!

My way He hath walled up, that pass I cannot, 8  
And darkness in my paths hath set.

My glory He hath stripped me of, 9  
And taken from my head the crown.



## CHAP. XIX

On every side He breaketh me, and I am gone! 10  
And, like a tree, He teareth up my hope;

Maketh His anger also burn against me; 11  
And as His foes He counteth me to Him.

On come His troops together, 12  
And up against me cast their way,  
And round my tent encamp.

Far from me Hath He put my brethren, 13  
And, all-estranged from me, those knowing me.  
My kinsfolk have forsaken, 14  
And my familiar friends forgotten me.

My house sojourners and my maids count me a 15  
stranger;

I am an alien in their sight:  
I call my servant, and he answereth not; 16  
I beg him with my mouth!

Strange to my wife my breath, 17  
And loathsome I to children of my mold.

Young children, even, despise me: 18  
Rise I, they talk at me!

Men of my council all abhor me; 19  
Even those I loved — they turn against me.

Unto my skin and flesh cleaveth my bone, 20  
And I 'm escaped with skin of my teeth!

## CHAP. XIX

Pity me, pity me, ye my friends, 21  
For the hand of God hath touched me!

Why persecute ye me like God, 22  
And are not sated with my flesh?

Oh that my words were written now! 23

Oh that they were recorded in the book!

That with an iron pen and lead 24

They were forever graven in the rock!

BUT I, KNOW I MY VINDICATOR LIVETH, 25

AND, LATER, ON THE DUST SHALL STAND;

AND, AFTER SKIN OF ME THEY 'VE SHATTERED, 26

THIS:

THAT, FROM MY FLESH, SHALL I SEE GOD!

Whom I, I shall behold, for me, 27

And mine eyes see, and not a stranger! —

My reins are spent — within my bosom —

Say ye, How we will persecute him! — 28

And yet the root of the matter's found in me;

Have fear for you — from edge of sword! 29

For wrath — the punishments of the sword!

That ye may know — a JUDGMENT!

## CHAP. XX

Then answered Zophar the Naamathite, and said: 1

My thoughts make me reply, for this, 2

And for my haste within me:

The shame of my reproof I have been hearing, 3  
And breath from my sound sense shall answer  
for me.

Knowest thou this from everlasting, 4  
Since man was placed on earth,  
That short's the wicked's triumphing, 5  
Yea, for a wink the ungodly's joy?

Although his loftiness mount to the heavens, 6  
And his head reach the cloud,  
Like his own dirt he doth forever perish: 7  
They, who have seen him, say, *He!* — WHERE?

Dream-like away he flieth, and they find him 8  
not:

Yea, as a vision of the night he's chased away.  
Eye seeth him, but it shall not again; 9  
Nor shall his place behold him any more.

His children shall seek favor of the poor, 10  
And back his hands shall give his wealth.

His bones are full of his youth, 11  
But it shall lie down with him in the dust.

Though mischief in his mouth be sweet, 12  
Under his tongue he hide it,

Spare it, and not let it go, 13

But keep it still amidst his palate;  
His food is in his bowels turned, 14

The gall of asps within him!

- Riches he swalloweth down, 15  
And he shall vomit them again;  
Out of his stomach God will cast them.
- Asp's poison he shall suck: 16  
The viper's tongue shall slay him.
- He shall not look long on the rivers, 17  
Rivers of honey and curdled milk.
- Causing the fruit of labor to return, 18  
Nor shall he swallow down:
- According to the wealth of his exchange,  
Rejoice he shall not.
- For he the poor hath crushed, forsaken; 19  
With violence seized a house — and builded not.
- Since in his maw he knew no moderation, 20  
Nought shall he save of his delights.
- Nothing was left in his devouring; 21  
Therefore his welfare shall not last.
- In the fulness of his sufficiency, 22  
To him shall be the pinch of poverty.  
Every hand of Misery shall come upon him.
- Be it at filling of his belly,—— 17  
Shall cast the hotness of His wrath upon him,  
And rain upon him as his food!



## CHAP. XX

From iron weapon he shall flee, 24  
The bow of brass shall strike him through :  
He draweth, and from the midst it cometh ; 25  
Yea, lightning from his gall !

Terrors upon him !  
All darkness laid up for his treasures. 26

A fire not blown shall him consume :  
The remnant in his tent it shall devour.

The heavens shall his iniquity reveal, 27  
And earth rise up against him ;

His house's increase shall depart, 28  
Wealth washed away in the day of His wrath.

From God, the portion this, of a wicked man, 29  
And heritage appointed him from the Almighty.

## CHAP. XXI

Then answered Job and said: 1

Listening hear my words, 2  
And be your consolations this : —

Bear with me ; *I* will also speak ; 3  
And after I have spoke, mock on ! —

*Me!* — my complaint of *man?* — 4  
And why should not my breath be short?

- Turn toward me and be astonished, 5  
And hand lay upon mouth.
- For even when I call to mind, I am appalled, 6  
And Horror seizeth on my flesh!
- Why do the wicked live, 7  
Grow old, yea, mighty wax in wealth?
- Their seed established with them to their face, 8  
And to their eyes their offspring.  
Their houses safe from fear, 9  
Nor rod of God upon them.
- Gendereth their bull and faileth not; 10  
Calveth their cow and casteth not.
- Their little ones they send forth like a flock, 11  
Their children dance.  
They lift to timbrel and harp, 12  
Rejoice at sound of pipe.
- They spend their days in weal, 13  
And down to Sheol in a twinkling go.
- Yet unto God they say, Depart from us, 14  
For we desire not knowledge of thy ways:
- The Almighty! — what? that we should serve 15  
Him!  
And what gain we if we Him importune?

## CHAP. XXI

Lo, not in their hand their prosperity! 16  
Far from me is the counsel of the wicked.

How often is the wicked's lamp put out, 17  
And cometh on them their calamity?  
Doth — in His ire distribute pangs?  
Are they as stubble in the face of wind, 18  
And chaff the storm stealeth away?

God for his children layeth up his wickedness. 19

Let Him requite to *him* that *he* may know:  
Let *his* eyes his destruction see, 20  
And let *him* drink of the Almighty's wrath!

For in his mansion after him, what interest he, 21  
When his months' number's cut off in the midst?

Teach knowledge unto God? 22  
Seeing He judgeth those exalted?

One dieth in the strength of his completeness, 23  
Wholly at ease and quiet;  
His udders full of milk, 24  
And moist the marrow of his bones:  
In bitter breath another dieth, 25  
And hath not tasted good.

Alike they lie down in the dust, 26  
And the worm covereth them!

## CHAP. XXI

Behold, I know your thoughts, 27  
And the devices ye oppressively inflict on me.

For ye say, Where the prince's house? 28  
And, Where the tent, the wicked's dwellings?

Have ye not asked the passers by the way? 29  
And do ye not their tokens know?  
That in Destruction's day the wicked's spared? 30  
That in the day of wraths they're guided forth?

Who to his face will tell his way? 31  
And who'll requite him for his doings?

Moreover to the Graves he's borne, 32  
And keepeth watch upon the tomb.  
Clods of the valley are sweet to him; 33  
And after him will all men draw,  
As numberless before him.

How comfort ye me then with *breath*, 34  
Since in your answers treachery remaineth?

## CHAP. XXII

Then answered Eliphaz the Temanite, and said: 1

Can man to God be gainful? 2  
As wisely acting's gainful to one's self.

A pleasure to the Almighty that thou art right- 3  
eous?

Or gain, that thou thy ways mak'st perfect?



- Doth He reprove thee for thy fear? 4  
Enter to judgment with thee?
- Not great thy wickedness? 5  
And endless thine iniquities?
- For thou a pledge for nought hast taken from 6  
thy brother,  
And stripped the naked of their clothing.
- Water to drink thou hast not given the weary, 7  
And bread thou hast withholden from the hun-  
gry.
- But the Man-of-Arm! — to *him* the land! 8  
And the Lifted-up-of-Face sat down in it!
- Away thou sentest widows empty-handed, 9  
And broken have been the orphan's arms.
- Snares therefore round about thee, 10  
And sudden fear dismayeth thee;  
Or darkness — see thou canst not — 11  
And multitude of waters cover thee!
- Not God the height of heaven? 12  
And lo, head of the stars, how high!
- And sayest thou, How doth God know? 13  
Through dark clouds can He judge?  
Thick clouds a veil to Him, and He seeth not; 14  
And on the vault of heaven He walketh?

- Wilt keep the way of time long past, 15  
Which men unrighteous trod?  
Who — and time not — were snatched away; 16  
A flood was poured out, their foundation!
- Who said to God, Depart from us; 17  
And, What can the Almighty do to them?
- Yet He their houses filled with good: 18  
But far from me's the counsel of the wicked!
- The righteous look on and are glad, 19  
And the innocent laugh them to scorn —  
Surely our adversaries are cut off, 20  
And fire their remnant hath consumed.
- Acquaint thee now with Him, and be at peace: 21  
Thereby shall welfare come to thee.  
Receive the law, I pray thee, from His mouth, 22  
And lay His words up in thy heart.
- If thou return to the Almighty, 23  
Upbuilded shalt thou be:
- Far from thy tents put wickedness away,  
And ore lay in the dust, 24  
And Ophir mid the stones of streams;  
And the Omnipotent shall be thy gold, 25  
And precious silver unto thee.
- For then thou shalt delight in the Almighty, 26  
And lift thy face to God;

## CHAP. XXII

Shalt pray to Him, 27  
And He will hear thee,

And thou shalt pay thy vows:  
Thou also wilt decree a thing, 28  
And it shall be established unto thee,  
And light shall shine upon thy ways.

When they 're cast down, 29  
Uplifting! thou shalt say;  
And He will save the lowly-eyed:

The sin-stained He will rescue; 30  
Yea, he shall be delivered by the pureness of *thy*  
hands.

## CHAP. XXIII

Then answered Job and said: 1

To-day too, bitter my complaint: 2  
The hand upon me's heavier than my groaning!

Oh that I knew where I might find Him! 3  
Unto His seat might come!

I'd set the cause in order to His face, 4  
And fill my mouth with arguments:  
I'd know the words He'd answer me, 5  
And understand what He would say to me.

With power immense would He contend with 6  
me?

- Nay; He 'd Himself give heed to me!  
There might the righteous reason with Him, 7  
And I were freed forever from my Judge!
- Forward I go; but lo, not He! 8  
And back; but I do not perceive Him;  
The left side, in His working; but behold I not; 9  
Upon the right He hideth, and I cannot see!
- But He the way with me doth know: 10  
Trieth He me, I shall come forth as gold!
- My foot hath held fast to His step; 11  
His way I've kept, nor turned aside.  
Nor from His lips' command have I departed: 12  
His mouth's words have I treasured in my  
bosom.
- But He — *in* ONE! 13  
And who can turn Him?  
And His soul willeth,  
And He performeth.
- For my appointment He accomplisheth, 14  
And many such with Him.
- Therefore am I dismayed before His face: 15  
I mark, and I'm afraid of Him.  
For God my heart is making faint! 16  
And the Almighty terrifieth me!



## CHAP. XXIII

For not at darkness' face am I dismayed, 17  
Nor that thick darkness covereth my face.

## CHAP. XXIV

Why are not times laid up by the Almighty? 1  
And knowing Him see not His days? —

Remove the landmarks! 2  
With violence take flocks away, and feed!  
Ass of the orphan drive away: 3  
Ox of the widow take for pledge!

They push the needy from the way.— 4  
Earth's poor together hide themselves.

Lo, asses in the desert, wild! 5  
Forth to their work they go,  
Eagerly seeking prey;  
To them the wilderness food for the young.

They reap the fodder in the field, 6  
And glean the vintage of the unjust.

Naked, all night they lie unclothed, 7  
And in the cold no covering.

With mountain showers they're wet, 8  
And shelterless they hug the rock! —

Tear orphan from the breast! 9  
And on the poor they take in pledge.—

Garmentless go about unclad, 10  
And hungry carry sheaves!

Their walls within they press out oil; 11  
Winepresses tread, and suffer thirst!

From out the city of men they groan, 12  
And the soul of the pierced-through crieth out:  
Yet God doth not attribute folly! —

These are of those rebelling against light; 13  
Its ways they know not,  
Nor in its paths abide:

Toward light the murderer riseth, 14  
Killeth the poor and needy,  
And in the night is as a thief.

The adulterer's eye, too, waiteth for the gloam- 15  
ing,  
Saying, No eye shall see me;  
And putteth on his face a mask.

They dig through houses in the dark; 16  
Seal up themselves by day;  
They know not light.

For morning to them all, 17  
The shade of Death,  
If recognize! — the terrors of the shadow of  
Death!

Swift he upon the waters' face: 18

Curst is their portion in the earth;  
He turneth not to the way of vineyards.

Snow-waters drought and heat take quick away; 19  
Sheol,— have sinned! —

The womb forgetteth him; 20  
The worm doth sweetly feed upon him.

No more is he remembered;  
And as a tree unrighteousness is broken.

Ill treateth he the barren bearing not, 21  
And to the widow doth no good.—

Yet by His power continueth the powerful: 22  
Though life they trust not, they arise! —

Giveth to them security, 23  
And they rely;  
And on their ways His eyes.—

They 're high; — a little, and they 're not! 24  
Yea, they 're brought low;

Like all, they 're gathered in,  
And cut off as the tops of ears of corn.—

And if not, now who 'll prove me liar, 25  
And make my comment nothing worth?

## CHAP. XXV

- Bildad the Shuhite answered then, and said: 1
- Sovereign sway and awe with Him! 2  
He maketh peace in His high regions.
- To His battalions is there number? 3  
And upon whom doth not His light arise?
- How then can man be just with God? — 4  
And, born of woman, how be clean?
- Behold — even to the moon! and it shineth not! 5  
And in His eyes not pure the stars!
- How much less man, corruption's worm! 6  
And son of man, a crawling worm!

## CHAP. XXVI

- Then answered Job and said: 1
- How hast thou helped the powerless! 2  
Hast saved the strengthless arm!
- How counseled the unwise, 3  
And plentifully taught sound knowledge!
- To whom hast thou declaimed? 4  
And whose breath from thee came?
- Tremble the giant Shades 5  
Beneath the waters and their inhabitants!
- Naked before Him, Sheol! 6  
And to Abaddon there's no covering!



## CHAP. XXVI

He stretcheth out the North o'er empty space; 7  
Hangeth the Earth on nothing!

In His thick clouds He bindeth up the waters, 8  
And under them the cloud's not rent.

Face of the throne inclosing, 9  
He spreadeth out His cloud upon it:

A circle bound He draweth on the waters' face 10  
Unto the limit of light with darkness.

The pillars of heaven are shaken, 11  
And are astonished at His rebuke!

Yon sea He maketh tremble by His power, 12  
And by His wisdom smiteth Rahab through.

By breath of Him the heavens — BRIGHTNESS! 13  
His hand hath pierced the Serpent swift!

Lo, these the outskirts of His ways; 14  
And what a whisper of a word hear we of Him!  
And who can comprehend the thunder of His  
power?

## CHAP. XXVII

Moreover Job continued his discourse, and said: 1

— LIVETH GOD! — 2  
Hath taken away my right! —  
And the Almighty —  
Hath bitter made my soul! —

For yet my life within me whole, 3  
And breath of God within my nostrils —

My lips do not speak wickedness, 4  
Nor my tongue muttereth fraud.

Far be it from me that I declare you just: 5  
Till I expire, I'll not put from me my integrity.  
Unto my rectitude I cling, and I will not let go: 6  
Of days of mine my heart reproacheth none.

Mine enemy be as the wicked! 7  
And as the unrighteous he that riseth 'gainst me.

For, though he get him gain, what the ungodly's 8  
hope,  
When God doth draw away his breath?

Will God his outcry hear 9  
When trouble cometh on him?

Will he delight in the Almighty? 10  
At all times call on God?

Concerning God's hand I will teach you: 11  
What's with the Almighty I will not conceal.  
Lo you, ye all, have seen! 12  
And why do you breathe out this — *breath*?

With God the portion, *this*, of a wicked man, 13  
And heritage oppressors get from the Almighty:

## CHAP. XXVII

If his sons multiply,— *for* sword! 14  
Nor with bread sated, shall his offspring be.

Buried in death are his survivors; 15  
Nor shall his widows wail.

Though he heap silver up as dust, 16  
And clothes as clay prepare,  
Prepare he may, but put on shall the just, 17  
And the innocent divide the silver.

His house he buildeth as the moth, 18  
And as a booth a keeper maketh:

He lieth down rich, but is not gathered; 19  
He openeth his eyes, and — he is — *not*!

Terrors like water overtake him: 20  
By night a tempest stealeth him away:  
The East Wind snatcheth him: — he's gone! 21  
Aye, from his place it sweepeth him in storm!

For at him — hurleth, and not spareth! 22  
Out of His hand he fain would flee.—

Shall clap their hands at him, 23  
And hiss him from his place!

## CHAP. XXVIII

For, verily, a vein for silver, 1  
And place for gold they fine.

Iron is taken out of dust, 2  
And stone outpoureth brass.—

Setteth an end to darkness, 3  
And searcheth out to farthest bound  
The stones of darkness thick and Shade of  
Death.

From with sojourners breaketh-through a shaft: 4  
Forgotten of the foot,  
Afar from men they hang, they swing!

The earth — out of it cometh bread, 5  
But underneath 't is turned up as by fire.  
Its stones the place of sapphires, 6  
And in it dust of gold.

That path — no bird of prey hath known it, 7  
Nor falcon's eye descried it:  
No sons of pride have trodden it, 8  
Nor roaring lion passed thereby.

Upon the flint he putteth forth his hand; 9  
He overturneth mountains by the roots;  
He cutteth passages among the rocks, 10  
And his eye seeth every precious thing:  
He bindeth streams from weeping, 11  
And hidden bringeth forth to light.

BUT WISDOM! WHENCE SHALL IT BE FOUND? 12  
And WHERE the place of UNDERSTANDING?



## CHAP. XXVIII

Man knoweth not the price thereof, 13  
Nor in the Land of the Living is it found.  
Deep saith, Not it in me! 14  
And Sea saith, Not with me!

Gotten for gold it cannot be, 15  
Nor price thereof be silver weighed.  
Lifted with Ophir's ore it cannot be, 16  
With precious onyx or the sapphire.  
Gold *and* glass — not with it compare, 17  
Nor jewels of the purest its exchange.  
Coral and crystal shall not mentioned be: 18  
Yea, above rubies, wisdom's worth.  
Not Ethiopia's topaz can with it compare; 19  
Nor shall it lifted be with the hid-away.

THE WISDOM then, WHENCE DOTH IT COME? 20  
And WHERE the place of UNDERSTANDING?  
Since hid from eyes of all the living, 21  
And from the winged of the heavens kept close.

Destruction and Death say, 22  
We've heard a rumor thereof with our ears!

GOD doth its way discern, 23  
And HE its place doth know.

For HE! He to earth's ends doth look: 24  
Under these heavens all, He seeth:  
To make weight for the wind; 25  
And He the waters weigheth out by measure.

## CHAP. XXVIII

Upon His making rule for rain, 26  
 And path for thunder's flash,  
 Then saw He and recounted it: 27  
 He firmly fixed it; yea, and searched it out!

And unto MAN He said, 28  
 FEAR OF THE LORD! LO, WISDOM! — THAT!  
 AND TO DEPART FROM EVIL, UNDERSTANDING!

## CHAP. XXIX

And Job again took up his discourse, and said: 1  
 Oh were I as months past! 2  
 As days God o'er me watched;  
 When shone His lamp above my head, 3  
 I walked the darkness by His light!

As I was in my autumn days, 4  
 With God's familiar favor on my tent;  
 While with me yet, the Almighty! 5  
 My children round about me;

When washed my steps in curdled milk, 6  
 And the rock outpoured me streams of oil!

Upon my going out — the gate beside the city — 7  
 In the broad space I set my seat;  
 The young men saw me and they hid themselves, 8  
 And old men rising, stood;

Princes refrained from talking, 9  
 And hand laid on their mouth:

The nobles' voice was hushed, 10  
And to their palate cleaved their tongue.

For the ear heard, and called me blest, 11  
And the eye saw, and witness gave me:

For I delivered the poor imploring help, 12  
The orphan, and to him no helper:

Upon me came the blessing of the perishing: 13  
Heart of the widow, too, I caused to sing for joy.

I put on righteousness; it clothed itself with me; 14  
My rectitude as robe and diadem!

Eyes was I to the blind, 15  
And feet I to the lame;  
A father I unto the needy; 16  
And, knew I not the cause, I searched it out.—

But the wrong-doer's jaws — I smashed! 17  
And out of his teeth I plucked the prey!

Then said I, With my nest I shall expire, 18  
And, phoenix-like, days multiply;

My root spread out to the waters; 19  
And all night lieth dew upon my branch;

My glory fresh with me, 20  
And in my hand my bow renewed.—

## CHAP. XXIX

To me they listened and they waited, 21  
 And for my counsel silence kept:  
 They after *my* words spake no more; 22  
 And on them my discourse distilled:  
 And as for rain they waited for me, 23  
 And opened wide their mouth — for latter rain!

Believed they not, I smiled upon them; 24  
 And *my* face' light they cast not down.

Their way I chose out, and sat chief, 25  
 And dwelt as king amid the army,  
 As one who comforteth the mourning.

## CHAP. XXX

But now the less-in-days than I deride me, 1  
 Whose sires I scorned to put with my flock's  
 dogs!

What to me even their *hands'* strength? 2  
 In whom completion's perished; —

With want and hunger lean, 3  
 Those gnawing the dry ground!  
 In gloom of waste and desolation!  
 Pluckings of salt-wort by the bushes, 4  
 And roots of broom, their meat!

Forth from the midst they're driven — 5  
 Against them as the thief, they cry —  
 To dwell in horror of the valleys, 6  
 Holes of the earth and rocks!



They bray among the bushes: 7  
Under the nettles they are huddled:

Children of fools, yea, children of no-name; 8  
Out of this country they were beaten.

And now I am become their song; 9  
Yea, I'm a byword unto them!  
They loathe me, stand aloof from me, 10  
And spare not spittle from my face.

For He hath loosed His rein and humbled me; 11  
And they have cast the bridle off before me.

Upon the right the beast-brood rise; 12  
They thrust my feet aside,  
And their destructive ways cast up against me,  
Tear up my path, help forward my calamity — 13  
To them no helper —

As a wide breach! — they come! 14  
Under the crash they roll along:

Terrors are turned upon me. 15  
They chase mine honor as the wind,  
And as a cloud my welfare's passed away.

And on me now my soul's poured out: 16  
Affliction's days have taken hold upon me.

By night my bones are pierced from on me, 17  
And gnawers of me take no rest.

- By the great force my garment's changed; 18  
It bindeth me about as collar of my coat.
- Into the mire He casteth me, 19  
And I'm become like dust and ashes.
- I cry to thee, and thou me answerest not; 20  
I stand up, and thou *lookest* at me!
- Thou 'rt turned to cruel toward me: 21  
With thy hand's strength thou persecutest me.
- Thou liftest me to the wind, thou mak'st me 22  
ride;  
And thou dissolvest me in storm!
- For I know thou wilt bring me — death! 23  
And to the house of meeting for all living.—
- Merely — not praying! — will stretch out the 24  
hand!  
Though, none the less, in his calamity he cry for  
help.
- Have I not wept for hard-of-day? 25  
My soul been sad for the needy?
- When good *I* looked for, evil came; 26  
And light I waited for, but came thick darkness.
- My bowels boil, and rest not: 27  
Affliction's days are come upon me.

## CHAP. XXX

Darkened without the sun I went: 28  
I stood up in the assembly; help I cried for.

To jackals I 'm a brother, 29  
And to the ostrich-brood companion!

My skin — from on me — black; 30  
And burn with heat my bones.

And unto mourning is my harp, 31  
My pipe to voice of weeping.

## CHAP. XXXI

I cut a covenant for mine eyes! 1  
How then could I gaze on a maiden?

For what from God the portion from above? 2  
And the Almighty's heritage from on high?  
Not great misfortune to the unrighteous, 3  
And a strange fate to workers of iniquity?

Doth He not see my ways, 4  
And number all my steps?

If I have walked with insincerity, 5  
And my foot hastened to deceit —

In even balance He shall weigh me, 6  
And God shall know my innocence —

If from the way my step hath turned aside, 7  
And walked my heart after my eyes,  
And to my hands a spot hath cleaved —

LET ME SOW, AND ANOTHER EAT, 8  
AND BE MY PRODUCE ROOTED OUT!

If to a woman hath my heart been lured, 9  
And at my neighbor's door I've lain in wait,

LET MY WIFE TO ANOTHER GRIND, 10  
AND OTHERS BOW UPON HER!

For *that* — a heinous CRIME! 11  
Yea, *it* — INIQUITY! — the MAGISTRATES!  
For, *it* — a FIRE! — consumeth to ABADDON! 12  
And all mine increase would root out.

If I despised the right of my man-servant, 13  
Or my handmaid in their contention with me,  
Then what shall *I* do, when *God* riseth up? 14  
And when He visiteth, what shall I answer  
*Him*?

In mother-mold made *me*, made He not *him*? 15  
Aye, *One* did form us in the mold!

If from the wish I have withheld the poor, 16  
Or caused the widow's eyes to fail;  
Or have my morsel eaten all alone, 17  
And orphan hath not fed thereof —

Nay, from my youth he grew with *me* for father, 18  
And, from my mother's breast, I've guided  
*her* —



## CHAP. XXXI

- If I've seen perishing for want of clothing, 19  
And covering was not to the needy —  
If *his* loins have not blessed me — 20  
Aye, he was warmed with *my* lambs' fleece —
- If 'gainst the fatherless my hand I've lifted, 21  
For in the gate I saw my help —
- LET FALL MY SHOULDER FROM ITS SHOULDER- 22  
BLADE,  
AND LET MY ARM BE BROKEN FROM ITS BONE!
- Because, from God — calamity! a terror to me; 23  
And, for His Loftiness,—I *could* not.
- If I've made gold my hope, 24  
And to the hoarded said, My Confidence! —  
If I rejoiced for great my wealth, 25  
And for my hand had gotten much —
- If I beheld the Light when brilliant, 26  
And moon in splendor walking,
- And secretly my heart hath been enticed, 27  
And kissed my hand my mouth —
- This*, too, INIQUITY! for MAGISTRATES! 28  
For I'd been false to God above —
- If at my hater's ruin I rejoiced, 29  
And lifted up myself when evil found him —

- Nay, I permitted not my mouth to sin 30  
By asking with a curse his life —
- If men of my tent did not say, 31  
Who'll give forth, From his meat we've not  
been satisfied? —
- The stranger lodged not in the street; 32  
My doors I opened to the way —
- If, Adam-like, I covered my transgressions 33  
By hiding in my bosom my iniquity,  
Because I dreaded the great multitude, 34  
And the contempt of families abashed me;  
And I kept silence, went not out the door! —
- Oh had I one to hear me! — 35  
Behold my signature! — Let the Almighty an-  
swer me! —  
And scroll my adversary hath written.
- Surely, I'd lift it on my shoulder; 36  
Bind it a crown to me!
- The number of my steps I'd tell Him: 37  
As prince would I go near Him!
- If my land crieth out against me, 38  
And, all as one, its furrows wail —  
If I its strength have eaten without money, 39  
And made its owners breathe the life out —

## CHAP. XXXI

LET THORNS SPRING UP INSTEAD OF WHEAT, 40  
AND NOISOME WEEDS INSTEAD OF BARLEY!

The words of Job are ended.

## CHAP. XXXII

So these three men ceased to answer Job, because he 1  
was righteous in his own eyes.

Then was kindled the anger of Elihu, the son of Bar- 2  
achel the Buzite, of the family of Ram: against Job  
was his anger kindled, because he justified himself  
rather than God.

Also against his three friends was his anger kindled; 3  
because they had not found an answer, and condemned  
Job.

Now Elihu had waited for Job with words, because 4  
they were elder than he.

And when Elihu saw that there was no answer in the 5  
mouth of these three men, his anger was kindled.

And Elihu the son of Barachel the Buzite answered 6  
and said:

Small I, in days,  
And men grayheaded ye;  
Therefore did I hold back,  
And fear to breathe out my opinion with you.

I said, Days ought to speak, 7  
And multitude of years teach wisdom.

But yet, in man, a spirit! 8  
And the Almighty's breath doth give them un-  
derstanding.

- Great are not wise; 9  
Nor Justice do the aged understand.
- Therefore say I, Harken to me; 10  
I also, *I* will my opinion show.
- Behold, I waited for your words; 11  
I gave ear to your reasonings,  
Whilst ye were searching things to say:  
Yea, I attended unto you; 12  
And lo, to Job, not one, confuting,  
Among you, answering his declarations!
- That ye may not say, *We* 've discovered wisdom: 13  
Him, God, not man, shall put to flight!
- Now against *me* he hath not marshaled words, 14  
Nor with *your* speeches will I answer *him*.—
- They are amazed; no more reply: 15  
Words have been taken from them!
- And shall I wait, for they speak not? 16  
For they stand still, respond no more?
- I also, *my* part I will answer; 17  
*I*, even — *my* opinion I will show.
- For I am full of words; 18  
My bosom's spirit doth constrain me:  
Behold, my breast, as wine unopened! 19  
Will burst like bottles new.



## CHAP. XXXII

I'll speak; and 't will be breath to me: 20  
I'll ope my lips and answer.

Pray let me not accept the person of man; 21  
Nor flattery will I give to man.  
For how to flatter know I not: 22  
Away my Maker soon would take me.

## CHAP. XXXIII

Howbeit, Job, I pray, hear my discourse, 1  
And hearken all my words.

Lo, now I've oped my mouth! 2  
My tongue hath in my palate spoken:  
My words, the uprightness of my heart, 3  
And knowledge purified my lips shall speak.

The Spirit of God hath made me, 4  
And breath of the Almighty given me life.

Answer me, if thou canst: 5  
Before me set in order: take thy stand!

Lo *I*, toward God, according to thy wish! 6  
I also out of clay am moulded.  
Lo, dread of me shall not make thee afraid, 7  
Nor my hand's palm be heavy on thee.

Thou, surely, in mine ears hast spoken — 8  
And I the words' voice heard —

- I 'm clean, without transgression; 9  
I, innocent; neither in me iniquity!
- Lo, grounds of quarrel findeth He against me! 10  
He counteth me His enemy:
- My feet He putteth in the stocks: 11  
He watcheth all my paths!
- I answer thee: Lo, *this!* — thou art not just; 12  
For God is greater than man.
- Why dost thou strive against Him 13  
For, of His matters all, He giveth no account?
- For God doth speak in one way, 14  
Even in two; — heedeth it not! —
- In dream, a vision of the night, 15  
When deep sleep falleth upon men,  
In slumberings on the bed;  
Then he uncovereth men's ears, 16  
And sealeth their instruction.
- That He withdraw the man — the deed — 17  
And cover pride from man;  
To keep his soul back from the pit, 18  
And life from perishing by missile shafts.
- He's chastened, too, with pain upon his bed, 19  
And strife unceasing in his bones;

And bread his life abhorreth, 20  
And dainty food his soul.

Wasteth his flesh from sight away, 21  
And — were unseen — project his bones;  
And draweth near the grave his soul, 22  
His life to the destroyers.

If messenger there be for him, 23  
Interpreter, out of a thousand one,  
To show to man his uprightness;  
And he be gracious unto him and say, 24  
Deliver him from going down the pit;  
A ransom I have found;

Fresher than childhood groweth his flesh again: 25  
Unto his youth's days he returneth:

To God he prayeth, 26  
And He to him is favorable,  
And maketh see His face with shouts of joy:  
And He to man his righteousness restoreth.

Before men singeth he, and saith, I've sinned, 27  
And right perverted; yet 't was not requited  
me —

Delivering my soul from entering the pit — 28  
And my life looketh on the light!

Lo, all these worketh God, 29  
Twice, thrice, with man;

## CHAP. XXXIII

To bring his breath back from the grave 30  
To light in light of the living!

Mark well, O Job, hearken to me! 31  
Be still, and *I* will speak.  
If words there *are*, reply to me: 32  
Speak: for I wish to do thee justice.

If not, list thou to me: 33  
Be silent; and I'll teach thee wisdom.

## CHAP. XXXIV

Moreover answered Elihu and said: 1

Hear, O ye wise, my words; 2  
And knowing, give me ear:  
For the ear trieth words, 3  
As palate tasteth meat.

Choose we for us the right; 4  
What good we know among ourselves.

For Job hath said, Righteous am I, 5  
And God hath taken away my right:  
Maugre my right, I am a liar! 6  
Mortal my arrow! — no transgression!

What man like Job? 7  
Drinketh in blasphemy like water!  
And goeth in company with workers of iniquity, 8  
Even in walk with men of sin!



For he hath said, 9  
It nothing profiteth a man  
In the delighting of himself with God!

Hearken to me therefore, 10  
Ye men of heart:

From guilt — to God! — PROFANE!  
And wickedness! — THE ALMIGHTY?

For man's work He doth render him, 11  
And make each find according to behavior.

Yea, surely, God will not do wickedly, 12  
Nor the Almighty justice wrest.

Who gave Him charge over the earth? 13  
Or who arranged the world complete?

Were He to set His heart on Him, 14  
Gather unto Himself His spirit and His breath,  
All flesh together would expire, 15  
And man return to dust.

If understanding now, hear this: 16  
Hearken to my words' voice:

Shall even hating right bear rule? 17  
And wilt condemn The Just, The Mighty?

Saith "Belial!" to a king! 18  
To nobles, "Godless!"

Who princes' face accepteth not, 19  
Nor rich regardeth more than poor!

For they His handiwork, they all:  
A wink! they die, even at midnight! 20  
The people are shaken and pass away,  
And without hand the mighty are removed.

For on the ways of man His eyes, 21  
And all his steps He seeth:  
No darkness nor Death-shadow, 22  
Where workers of iniquity may hide!

For on a man He needeth not think twice — 23  
With God to enter into judgment.  
Without inquiry, breaketh He the mighty, 24  
And setteth others in their stead.

Therefore their works He knoweth; 25  
And in a night He overturneth, and they're  
crushed.  
He smiteth them as wicked 26  
In the beholders' place,—

Because they turned from after Him, 27  
And disregarded all His ways,—  
To cause the outcry of the poor to come to him, 28  
And He might hear the wail of the afflicted.

*He* too doth quiet give; 29  
Who then can tumult make?

Face too He hideth;  
Who can behold him then? —

Whether unto a nation,  
Or to a man, alike —  
Away from the polluted's reign; 30  
Away from the ensnarers of the people.

For unto *God* — hath said 31  
I've borne; offend I not:  
Beyond my seeing, teach me *thou*: 32  
If I've done wickedness, I will no more?

Shall He requite it from with thee? 33  
That thou refusest?

For *thou* must choose, and not myself:  
Then, what thou knowest, speak!

Men of intelligence will say to me — 34  
Even the wise man listening me —

Job speaketh without knowledge, 35  
And his words wanting wisdom.

My wish! Job might be tried unto the end, 36  
For answering like wicked men!

For he rebellion addeth to his sin: 37  
Among us clappeth he,  
And multiplieth his words 'gainst God!

- Elihu answered furthermore, and said: 1
- This think'st thou right? 2
- Thou sayest, More my righteousness than God's!
- For thou say'st, What advantage will it be to thee? 3
- What gain I more than from my sin?
- I answer thee, 4
- And thy companions with thee.
- Look to the heavens and see; 5
- And view the skies — are higher than thou.
- If thou dost sin, 6
- What doest thou 'gainst Him?
- And multiplied be thy transgressions,
- What doest thou to Him?
- If righteous thou, what giv'st thou Him? 7
- Or what receiveth He from hand of thine?
- For a man like thee, thy wickedness; 8
- And for a son of man thy righteousness.—
- From multitude of violent deeds they cry aloud; 9
- They cry for help by reason of the Mighty's arm.
- But none saith, *Where my Maker, God?* 10
- Songs giving in the night;
- Us teaching more than beasts of earth, 11
- And wiser making us than fowls of heaven?



## CHAP. XXXV

There cry they; but He answereth not; 12  
Because,— the pride of evil men.

Verily God will not hear vanity, 13  
Nor will the Omnipotent regard it.

Much less, thou sayest thou behold'st Him not! 14  
The cause before Him! therefore wait for Him.

But now, because His anger doth not visit, 15  
Nor strictly marketh He transgression,  
Therefore Job openeth his mouth with —  
*breath!*

Words without sense he multiplieth!

## CHAP. XXXVI

Elihu also proceeded, and said: 1

A little wait for me, and I will show thee; 2  
Because — yet words for God!

My knowledge I will fetch from far, 4  
And to my Maker righteousness ascribe:  
For verily not false my speech: 4  
Perfect in knowledge with thee.

Behold! — *God!* — MIGHTY! 5  
But none despiseth.  
Mighty in strength of heart,

Life of the wicked He preserveth not, 6  
But giveth the afflicted right.

Not from the saints withdraweth He His eyes,       7  
But on the throne with kings  
He setteth them for aye,  
And they 're exalted.

And if in fetters bound,       8  
Caught in affliction's cords,  
Then showeth He them their doings and their   9  
sins,  
That insolently they 've behaved.

He openeth, too, their ear to discipline,       10  
And from iniquity commandeth that they turn.

If hearken they and serve,       11  
In prosperousness they spend their days,  
And pleasantly their years.

But if they hearken not,       12  
By missile shaft they perish,  
And with no knowledge die.

But anger the impure in heart lay up:       13  
They cry not when He bindeth them.

Dieth their soul in youth,       14  
And mid the sodomites their life!

The poor by his affliction He delivereth,       15  
And by adversity He openeth their ear.

- Yea, He 'd have led thee too 16  
Out of the mouth of Straitness —  
A broad place, where — no narrowness —  
And food upon thy table full of fatness!
- But thou art full of judgment of the wicked; 17  
Judgment and Justice take fast hold.
- For — *heat of* PASSION! — lest it lead thee into 18  
mockery,  
And a great ransom cannot rescue thee.
- Will He esteem thy riches? 19  
Not gold, nor all the might of wealth.
- For that night pant not, 20  
When peoples in their place go up!
- Take heed; turn not unto iniquity: 21  
For this thou choosest rather than affliction.
- Lo, loftily God doeth in His power! 22  
Who doth instruct like Him?
- Who hath His way enjoined Him? 23  
Or who can say, Thou doest wrong?
- Remember that thou magnify His work, 24  
Whereof men sing.
- All men have gazed thereon: 25  
Afar off man beholdeth!
- — —

## CHAP. XXXVI

Lo, great the Almighty! and we know not; 26  
Unsearchable the number of His years.

For He the water-drops updraweth: 27  
Rain, for His vapor, pour they out;

Which clouds drop down, 28  
In multitude on man distil!

Can comprehend also the rendings of the clouds? 29  
The thunderings of His pavilion?

Behold, His light He spreadeth round Him, 30  
And covereth the bottom of the sea!

For by them judgeth He the nations: 31  
Food in abundance giveth.

Both palms He covereth with the lightning, 32  
And giveth it a charge to strike the mark.

The noise thereof telleth of Him — 33  
Even the herd — of coming up.

## CHAP. XXXVII

My heart at this, too, trembleth, 1  
And leapeth from its place!

Listening, hear the rumbling of His voice! 2  
Yea, muttering goeth from His mouth!



## CHAP XXXVII

Forth under all the heavens He sendeth it, 3

And to the wings of Earth His lightning;

After it roareth a voice! 4

He thundereth with His voice sublime.

Nor doth He stay them when His voice is heard.

Marvelously God thundereth with His voice, 5

Doing great deeds;

And comprehend we cannot.

For to the snow He saith,

Fall thou! — the earth! 6

So to the burst of rain,

And downpours of His mighty rain.

He sealeth up the hand of every man, 7

That mortals all may know His work.

Then into covert go the beasts, 8

And in their dens abide.

Out of the Chamber cometh cyclone, 9

And, from the Scatterers, the cold:

Ice by the breath of God is given, 10

And narrowed is the waters' breadth.

And He with moisture ladeth the thick cloud: 11

Abroad His lightning's cloud He spreadeth;

And to and fro 'tis by His guidance turned; 12

That they may do whatever He commandeth  
them

Upon the inhabited world's face;

Whether for scourge, 13  
Or for His land,  
Or for a kindness,  
He causeth it to come.

Hearken to this, O Job! 14  
Stand still, and mark the wondrous works of  
God.

Know'st thou how God enjoineth on them, 15  
And maketh shine the lightning of His cloud?

Know'st thou the poisonings of the clouds, 16  
Wonders of the Complete-in-Knowledge?

Who, thy garments warm, 17  
When earth is still by reason of the South —

Canst thou with Him spread out the sky 18  
Firm as a molten mirror?

Teach us what we shall say to Him: 19  
We cannot set in order, for the darkness.

Shall it be told Him that I'd speak? 20  
Or doth man speak that he be swallowed up?

CHAP. XXXVII

And now they gaze not on the Light, 21  
*That*, shining in the skies,  
 When wind hath passed and cleansed them.

GOLD COMETH FROM THE NORTH! 22  
 TERRIBLE MAJESTY WITH GOD! —

ALMIGHTY! — Find Him out we cannot: 23  
 MAGNIFICENT IN POWER!  
 And judgment and full equity He violateth not.

Men therefore fear Him: 24  
 Not any wise of heart regardeth He —

CHAP. XXXVIII

Then Jehovah answered Job out of the whirlwind, 1  
 and said:

*Who?* — THIS? — a-darkening counsel 2  
 By words without intelligence!

Gird up thy loins now like a man, 3  
 And I will ask of thee, and do thou make me  
 know!

When *I* laid Earth's foundations, where wast 4  
*thou?*  
 Declare, if thou hast understanding:

Its measures who determined? if thou knowest! 5  
 Or who upon it stretched the line?

- Whereon were its foundations sunk? 6  
Or who did lay its corner stone?
- When sang the morning stars together, 7  
And shouted all the sons of God for joy!
- Or shut the sea with doors, 8  
When it burst forth, issued new-born?
- When I the mist its mantle made, 9  
And the dark cloud its swaddling-band,
- And brake for it my boundary, 10  
And set up bars and doors;
- And said, Thus far shalt come; but *farther*, NO! 11  
And here thy Rollers' pride be stayed!
- Hast thou commanded, since thy days, the 12  
morning?  
The Dayspring caused to know his place?
- That it might take hold of the wings of Earth, 13  
And out of it the wicked might be shaken?
- 'Tis changed! as seal-ring clay! 14  
Aye — stand forth as in gay attire!
- And from the wicked is *their* light withholden, 15  
And the uplifted arm is broken.



Into the Sea's springs hast thou entered, And walked in the recesses of the Deep?	16
Have Death's gates been laid bare to thee? Or hast thou seen the doors of Death-shade?	17
Hast comprehended Earth's broad spaces? If thou dost know it all, declare —	18
That way where dwelleth Light; And Darkness, where its place;	19
That thou shouldst take it to its bound, And mark its mansion's paths.	20
Know'st thou because thou then wast born, And great the number of thy days?	21
Entered hast thou the treasures of snow? Or seen the treasures of hail?	22
Which I reserve against the time of trouble, Against the day of battle and war.	23
By what way is the light diffused? The east wind spread upon the earth?	24
Who for the water-flood hath cleft a channel, And path for thunder's flash?	25
To cause to rain on land unpeopled, The wilderness; wherein, no man;	26

To satisfy the desolate and waste, 27  
And make the tender grass spring forth.

Hath rain a father? 28  
Or who the dew-drops hath begotten?

Out of what matrix came the ice? 29  
And heaven's hoar-frost, who hath given it  
birth?

The waters hide themselves as stone, 30  
And the deep's face is frozen.

Canst bind the bands of Pleiades, 31  
Or loose Orion's cords?

Forth in their season canst thou bring the 32  
Zodiac Signs?  
Or guide the Great Bear with her sons?

Heaven's ordinances dost thou know? 33  
Canst thou establish their dominion in the  
earth?

Canst lift thy voice to the dark cloud, 34  
That plenteousness of waters cover thee?  
Send lightnings, and they go, 35  
And say to thee, *Here we?*

Who hath put wisdom in dark clouds, 36  
Or given sky-forms understanding?

CHAP. XXXVIII

In wisdom who can count the clouds?	37
Or make heaven's bottles prone,	
When the dust runneth to a mass,	38
And fast together cleave the clods?	
Wilt thou hunt prey for the lioness?	39
Or fill the appetite of lions young,	
When in the dens they couch,	40
Abide in covert to lie in wait?	
Who for the raven doth his food provide,	41
When unto God his young ones cry,	
Wander for lack of meat?	

CHAP. XXXIX

Know'st thou the time the wild rock-goats bring forth?	1
Dost thou observe the travail of the hinds?	
Dost count the months they fill?	2
Or know'st their bearing time?	
They bow, they cause their young to part,	3
They cast away their pangs.	
Their young are lusty, grow up in the field,	4
Go forth, and come not back to them.	
Who hath sent out the wild ass free?	5
Or who hath loosed the swift ass' bands?	
Whose house I've made the wilderness,	6
And the salt land his dwelling place.	

- He laugheth at the city's din; 7  
He heareth not the driver's shouts:  
The mountains' range his pasture, 8  
And after every green he searcheth.
- Will the wild ox aspire to serve thee? 9  
Or at thy crib abide?  
Canst bind the wild ox in the furrow with his 10  
band?  
Or will he harrow valleys after thee?
- Trust him wilt thou, for great his strength? 11  
Or leave to him thy labor?  
Confide in him to bring thy harvest home, 12  
And gather in thy threshing-floor?
- Joyously waveth the ostrich wing! 13  
Pinion and plume of love?
- For on the ground her eggs she leaveth, 14  
And warmeth them in dust;  
And she forgetteth foot may crush them, 15  
Or wild beast trample them.
- Her young she treateth harshly, as not hers; 16  
Her labor vain, without solicitude;  
For wisdom God hath caused her to forget, 17  
Nor hath imparted to her understanding.
- What time she lasheth up herself on high, 18  
She laugheth at the horse and his rider!



CHAP. XXXIX

Hast thou given the stallion strength? 19  
Hast thou his neck with thunder clothed?

Canst make him like a locust leap? 20  
The glory of his nostrils — TERROR! —

They paw in the valley, and rejoice in 21  
strength —

Forward he goeth to meet the battle array!  
He laugheth at fear and is not dismayed, 22  
Nor turneth he back from the face of the sword.

Rattleth the quiver upon him, 23  
The flashing spear and javelin!

He swalloweth the ground with fierceness and 24  
raging,  
Nor standeth he still at the trumpet's voice:

Oft as the trumpet he saith, AHA! 25  
And from afar he smelleth the battle,  
The thunder of the captains and the shouting!

Soareth the hawk by thy intelligence? 26  
Stretcheth toward the south her wings?

Mounteth the eagle at thy command, 27  
And maketh her nest on high?

She dwelleth and abideth on the rock, 28  
On the rock's tooth and stronghold:

## CHAP. XXXIX

Thence spieth out the prey; 29  
Far off her eyes behold:

Her young, too, suck up blood; 30  
And, where the slain, there she!

## CHAP. XL

Jehovah further answered Job, and said: 1

Chider contend with the Almighty? 2  
Of God, a *chider*! Let him answer it!

Then Job answered Jehovah and said: 3

Lo, I am vile! What word can I return to 4  
thee?

I lay my hand upon my mouth.  
Once have I spoken, and I'll not reply; 5  
Yea, twice; but I'll no more.

Then Jehovah answered Job out of the whirlwind, 6  
and said:

Gird up thy loins now like a man! 7  
Thee I will ask; and do thou make me know.

Wilt thou even annul my right? 8  
Condemn me that thou mayst be justified?

An arm to thee like God? 9  
Or canst thou thunder with a voice like Him?

Deck thyself now with grandeur and sublimity, 10  
And robe thyself with glory and with beauty:

Pour forth the overflowings of thine anger, 11  
And look on every proud one, and abase him;

Every proud one look on; bring him low! 12  
And tread the wicked down — beneath them!

Hide them together in the dust; 13  
Bind up their faces in the Hidden!

Then *I*, too, will confess to thee 14  
That thy right hand can save thee.

See now Behemoth, which I made with thee: 15  
Grass like an ox he eateth.

Behold, now! In his loins his strength; 16  
And in the muscles of his midst, his might.

His tail he moveth like a cedar: 17  
The sinews of his thighs are knit together.

His bones brass tubes; 18  
His limbs like iron bars.

He of God's ways the prime: 19  
Who made him giveth him a sword.

Because the mountains yield him produce, 20  
And field beasts all play there.

## CHAP. XL

Under the lotuses he lieth	21
In covert of the reed, and fen:	
The lotuses weave him his shade;	22
The willows of the brook encompass him.	
Lo, violent be the stream, he startleth not!	23
Fearless is he, though to his mouth break forth a Jordan!	
Shall seize him in his eyes?	24
Pierce through the nose with snares?	

## CHAP. XLI

With hook canst thou draw out Leviathan?	1
Or press his tongue down with a cord?	
Put a rush-rope into his nose,	2
And pierce his jaw through for a ring?	
Will he make many supplications unto thee?	3
Soft will he speak to thee?	
A covenant cut with thee?	4
Wilt take him for a slave forever?	
Play with him as a bird?	5
Or bind him for thy maidens?	
Shall companies make traffic of him?	6
Part him among the merchants?	
Wilt fill his skin with barbed irons,	7
And with fish spears his head?	



Lay thy hand on him! 8  
 Think of the battle!  
 Thou 'lt not do more!

Lo, hope of him's proved false! 9  
 Not be cast down, even at sight of him?

None so audacious as to stir him up. 10  
 Who, then, is he, before *my* face will stand?  
 Who hath preceded me, and I repay? 11  
 It — under all these heavens — MINE!

I keep not silence of his limbs, 12  
 And fame of mighty deeds, and his proportion  
 comely.

Who can his garment's face uncover? 13  
 Who come within his double bridle?

His face doors, who can open? 14  
 The circuits of his teeth — a Terror!

Strong shields, a pride! 15  
 Shut up — a close-pressed seal.  
 They join, one on another, 16  
 Nor air can come between them.  
 Man to his brother they are glued! 17  
 They cling together, and cannot be sundered.

His neesings flash forth light, 18  
 And like the eyelids of the Morn, his eyes!

Out of his mouth go coruscations ; 19  
Fire sparks leap forth.

Out of his nostrils goeth smoke, 20  
As seething pot and rushes.

His breath enkindleth coals, 21  
And from his mouth issueth flame !

Strength dwelleth in his neck, 22  
And Terror danceth to his face !

Flakes of his flesh cleave fast : 23  
They're firm upon him ; they're not shaken.

His heart is hard as stone ; 24  
Yea, hard as nether millstone.

At lifting up himself, the mighty are afraid ; 25  
From consternation lose themselves.

Lay at him sword, it cannot hold : 26  
Spear ! — Javelin ! — for the coat of mail ! —

He counteth iron as straw ; 27  
Brass, rotten wood.

The bow's son cannot make him flee : 28  
Sling-stones with him are turned to stubble ;  
Clubs are accounted chaff : 29

He laugheth at the javelin's rush !

CHAP. XLI

His underparts sharp potsherds, 30  
He spreadeth on the mire a threshing-wain!

The deep he maketh boil like a pot; 31  
Maketh the sea like an ointment pan!  
Caused a path to shine behind him; 32  
Would think the ocean hoary!

On earth is not his like, 33  
The one created without fear.  
All lofty he beholdeth; 34  
He, over all the sons of pride, the KING!

CHAP. XLII

Then Job answered Jehovah and said: 1

I know thou canst do all, 2  
And purpose cannot be cut off from thee.

WHO? — THIS? a-hiding counsel without knowl- 3  
edge!

Therefore I've uttered and not understood,  
Things wonderful above me and I knew not.

Hear, now, and I will speak: 4  
I'll ask of thee, and do thou make me know!

By the ear's hearing have I heard of thee; 5  
But now mine eye doth see thee:

Wherefore abhor I, and repent 6  
In dust and ashes!

## EPILOGUE

CHAP. XLII

And it was after Jehovah had spoken these words to Job, that Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends; for ye have not spoken of me right, as my servant Job. 7

Now, therefore, take for you seven bullocks and seven rams, and go to my servant Job, and offer up for you a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me right, like my servant Job. 8

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as Jehovah had commanded them; and Jehovah accepted the face of Job. 9

And Jehovah turned the captivity of Job upon his praying for his friends: and Jehovah gave Job twice as much as before. 10

Then came to him all his brethren and all his sisters, and all acquainted with him before, and ate bread with him in his house; and they con- doled with him and comforted him concerning all the evil that Jehovah had brought upon him. 11



## CHAP. XLII

Each also gave him a piece of money, and each a ring of gold.

So Jehovah blessed the end of Job more than 12  
his beginning: and he had fourteen thousand  
sheep, and six thousand camels, and a thousand  
yoke of oxen, and a thousand she-asses.

He had also seven sons and three daughters. 13

And he called the name of the first Jemima; 14  
and the name of the second Keziah; and the  
name of the third, Keren-hap-puch.

And in all the land no women were found fair 15  
as the daughters of Job; and their father gave  
them inheritance among their brethren.

And after this Job lived a hundred and forty 16  
years, and saw his sons and his sons' sons, four  
generations.

So Job died, old and full of days. 17

## ABBREVIATIONS

- Am. Bib. Un.** = American Bible Union.  
**Am. Rev.** = American Revisers (or Revision).  
**ante** = before.  
**Arab.** = Arabic (or Arabian).  
**A. V.** = Authorized (or King James) Version.  
**Bell. Gall.** = *Bello Gallico* = Gallic War.  
**B. (or Bib.)** = Bible.  
**B. C.** = before Christ.  
**Chap.** = chapter.  
**cf.** = confer = compare.  
**class.** = classical.  
**Com. Vers.** = Common (or Authorized) Version, *i. e.* King James Vers.  
**Cor. (or Corinth.)** = *Corinthians*.  
**Dan.** = *Daniel*.  
**Deut.** = *Deuteronomy*.  
**Dict.** = dictionary.  
**Dr.** = Doctor.  
**E. (or Egyp.)** = Egyptian.  
**E. V.** = English (Revised) Version.  
**Eccles.** = *Ecclesiastes*.  
**ed.** = edition.  
**e. g.** = *ex. gr.* = *exempli gratia* = for the sake of example.  
**Eng.** = English.  
**E. R.** = Egyptian Ritual ("Todtenbuch").  
**et** = and.  
**et al** = and other.  
**et seq.** = and the following.  
**etc.** = *et cetera* = and the rest (or, and so forth).  
**Ex. (or Exod.)** = *Exodus*.  
**Ezek.** = *Ezekiel*.  
**Gen.** = *Genesis*.  
**Germ.** = German.  
**Habak.** = *Habakkuk*.  
**Hist.** = History.  
**i. e.** = *id est* = that is.  
**incl.** = inclusive.  
**intro.** = introductory.  
**infra** = below = later on.  
**Is.** = *Isaiah*.  
**Jer. (or Jere.)** = *Jeremiah*.  
**Josh.** = *Joshua*.  
**Judg.** = *Judges*.  
**Lam. (or Lament.)** = *Lamentations*.  
**Lat.** = Latin.  
**lit.** = literal or literally.  
**LXX** = the *Septuagint* = the Seventy.  
**marg.** = margin (or marginal).  
**masc.** = masculine gender.  
**Matt.** = *Matthew*.  
**M.** = Modern.  
**Mer. of Ven.** = *Merchant of Venice*.  
**Meas. for Meas.** = *Measure for Measure*.  
**Mid.** = *Midsummer* (in *Midsummer Night's Dream*).

**M.** = Modern (in M. R. B. = *Modern Reader's Bible*).  
**M. R. B.** = *Modern Reader's Bible*.  
**Mod. Read. Bib.** = *Modern Reader's Bible*.  
**Nat.** = Natural.  
**Num.** = *Numbers*.  
**O. T.** = *Old Testament*.  
*passim* = at different places.  
**Par. Lost** = Milton's *Paradise Lost*.  
*part.* = participle.  
**per. (or pers.)** = person (in grammar).  
*plu.* = plural.  
*post* = after, later on.  
**Prel.** = Prelude.  
**Prof.** = Professor.  
**Prol.** = Prologue.  
**Prov.** = *Proverbs*.  
**Ps.** = *Psalms*.  
**q. v.** = *quod vide* = which see.  
**R.** = *Reader's* (in M. R. B.).  
**R.** = Ritual (in E. R.).  
**Read.** = *Reader's*.  
**read.** = reading (in marg. read.).

**R. V.** = Revised Version (or Versions, Eng. and Am.).  
**Rev.** = Revisers, Revised, or Revision (s).  
**Revel.** = *Revelation*.  
**Rit.** = Ritual.  
**Rom.** = *Romans*.  
**Sam.** = *Samuel*.  
**sc.** = *scilicet* = to wit, namely.  
**sc.** = scene.  
**Sem.** = Seminary.  
**Sept.** = *Septuagint* = Seventy = Greek Vers. of the O. T. = LXX.  
**seq.** = *sequentia* = the following.  
**Shakes.** = Shakespeare's.  
**sing.** = singular number.  
**st.** = stanza.  
**Theo.** = Theological.  
**Unabr.** = Unabridged.  
**V. (or Vers.)** Version (or Versions) of the Bible.  
**Vulg.** = *Vulgate*; i. e. "commonly received." Substantially the Lat. Vers. prepared by Saint Jerome.  
**Xen.** = Xenophon.  
**Zech.** = *Zechariah*.

If a jury of persons well instructed in literature were impanelled to pronounce upon the question what is the greatest poem in the world's great literatures, while on such a question unanimity would be impossible, yet I believe a large majority would give their verdict in favour of the Book of Job.—RICHARD G. MOULTON, Ph.D., *The Modern Reader's Bible*, 1897.

No reader less dull than a clod can remain un-reverent and unthrilled in the presence of that magnificent poem, the Book of Job.—ARLO BATES, *Talks on the Study of Literature*, 1898.



## EXPLANATORY NOTES

Particular attention is invited to the character of the Explanatory Notes. For the most part they differ from those of other editors and translators in several particulars.

1. As is the case in all of the masterpieces which he has edited, the notes are designed not to *supersede* but to *stimulate* thought.

2. To this end, on most disputed points, the best authorities are cited in the most compact form, and the student is invited to decide for himself.

3. The notes aim to give the results of the latest critical research and the consensus of opinion among the best scholars.

THE PROLOGUE. Chapter I, Verse 1. **Uz**. Name of a tribe akin to the Hebrews? Probably east of Palestine and north or northeast of Edom (Idumea).—Verses 2, 3. **seven, three, five, thousand, hundred**. “Mystical numbers?” Idealization? — 3. **substance** = possessions, wealth. Always used of cattle, says Gesenius.— **household** = body of slaves? These and the cattle appear to be included in the “substance”? — 4. **sisters, etc.** Note the respect paid to them: so in the Epilogue, xlii, 15.— 6. **a day, etc.**

“When, on such day as Heaven’s great year brings forth,”

*Par. Lost*, v, 583. Plato’s Great Year, the completed cycle of the ancient astronomers, was 25,920 common years.— **sons of God** = angels? — the **Satan** (Heb.) = the Adversary, the opposer. See our Introduction.— 10. **for nought** = with no expectation of being compensated? — 15. **Sabeans**. They came from the south? A portion of them were rich and powerful.— 16. **fire of God** = lightning? See *2 Kings*,

i, 12, 14; *Luke* ix, 54.—17. **Chaldeans** = the Carduchi, ancestors of the Kurds?—See Xenophon's *Anabasis*, iv, iii, 5 *et seq.*—19. **great wind, etc.** = wind (Heb. *ruach*) great from over (or the other side of) that desert.—**the four corners, etc.** Evidently a whirlwind?—21. **mother's, etc.** Gesenius and B. Davidson cite this as metaphorical for mother Earth.—**thither, etc.** "A little while, and we shall all meet there, and our mother's bosom will screen us all!" Carlyle's *Sartor Resartus*, II, iii. "Justly has Earth acquired the name of Mother," says Lucretius, *De Rerum Natura*, v, 793.

Chapter II, 4. **Skin for skin.** Proverbial? Like saying, "A man will give his life to save his life?"—7. **sore boils, etc.** Indicating "black leprosy" or "elephantiasis?"—"Looks more like smallpox" (W. Jennings). "Botch of Egypt" (Royds).—8. **ashes, etc.** Outside of almost every village was a great heap of dumped garbage, rubbish, dung, *etc.*, that had been accumulating and often burning from time immemorial. In the course of ages "It becomes," says Wetzstein, quoted by Delitzsch, "a solid hill," often overtopping the village. On such a heap, the lepers, not permitted to enter the village, dragged out a miserable existence.—9. **his wife, etc.** *Diaboli Adjutrix* (Devil's Female Assistant), says Augustine! Genung declares, "She has a true feminine tendency to think in the concrete, and leap straight to conclusions!" "Recognized by the Satan as an unconscious ally" (Cheyne). The *Targum* (Chaldean Vers. of the Old Testament) gives her the name Dinah!—11. **Temanite — Shuhite — Naamathite.** Teman is said to have been a clan of Edom, southeasterly from Palestine. *Gen.* xxxvi, 4, 11, 15. The country was famed for the wisdom of its inhabitants — Shuah is said to have been the name of a tribe somewhere east of Palestine. *Gen.* xxv, 2 — Naamah, a city in the eastern portion of the district allotted to Judah. *Josh.* xv, 12, 41.—12. **lifted up their voice and wept.** Grief more demonstrative than now?—13. **none spake a word.**

"The Grief that does not speak  
Whispers the o'er fraught heart and bids it break."

(Shakespeare's *Macbeth*, iv, iii, 209, 210, the present writer's edition).—**grief** = pain. It probably includes bodily pain, as when Falstaff speaks of the "grief of a wound."—"The



length of time during which they sat in silence, seven days and seven nights (the time of mourning for the dead, *Gen.* 1, 10; *I Sam.* xxxi, 13), shows the profound impression made upon them" (*Davidson*).

Chapter III. This chapter Dean Swift is said to have made a practice of reading on the anniversary of his birth! — Verse 3. **PERISH . . . conceived.** We endeavor to translate the verse literally: there is no relative word, "wherein," "that," or "which," in the original.—in it I was born. This gives the reason why he wishes the *day* blotted out. So in the next line he gives his reason for a similar wish in regard to the *night*.—Note the singular resemblance of verses 3–10 to *Jeremiah* xx, 14–18. See Shakespeare's *King John*, III, i, 83 *et seq.*—A man, *etc.* *John* xvi, 21.—5. **Death-shade** = Shadow of Death = "blackness of darkness"; like that of the classical *Erebus*?—**Affright it, etc.** Such is the emphatic order of the Heb. text.—7. **barren.** So the Revised Vers. The Common Vers. has "solitary": but solitariness has already been emphasized in the preceding verse.—8. **who curse** = enchanters who claim to cast a spell over a day to make it unlucky (Marshall)?—**Leviathan** (Heb.) = the "twisting" or "winding" one? the crocodile? the whale? a fabulous monster? "Here," says Dr. Cook, "probably a symbol of the Dragon, the enemy of light." It appears to have sometimes been called *Rahab*, or the *Serpent*, and supposed to cause convulsions in the sea, storms and eclipses in the sky. Magicians claimed power over him. See, *post*, xli, 1; *Is.* xxvii, 1; *Par. Lost*, I, 201 (*Sprague's ed.*).—9. **eyelashes of Morn** (Heb.) = the first rays of the rising sun (*Gesenius*)? Not the *eyelids*, which cover and close the eye, but the *lashes*. *Sophocles* (*Antigone*, 102, 103) has *eyelids of the golden day*. *Milton* (*Lycidas*, 25) is careful to use the word "opening" before *eyelids*. (See *Sprague's ed.*). The same word in xli, 18 is put for the eyes themselves.—10, 11. **birth, mother;** close euphemisms.—**expire** (Heb. *breathe out*).—12. **ready** = ready beforehand to receive. See *Gen.* 1, 23.—14. **places desolate** = palaces destined to fall into ruins? rock tombs? mouldering monuments? desolate cities again built up? ruins rebuilt? All these interpretations have supporters.—18. **bondmen** (Heb.) = captives enslaved.—**Taskmaster** (Heb.) = slave-driver.—22. **joy to exultation** (Heb.) —23. **way** = way out of difficulties?—**hedged in.** See xix, 8.—24. **to my food's face** (Heb.) = before I

eat (Com. and Rev. Vers.)? in presence of my food, along with my food (Conant)? like my meat (Driver, Jennings)? See "I have supped full with horrors," *Macbeth*, v, v, 13 (Sprague's ed.) — my sighings (Heb.). The word is plural.—25. feared a fear (Heb.) = greatly feared (Com. Vers.)? imagined an evil (Davidson)? The Heb. idiom is common and expresses emphasis.—Job's complaint in this chapter strikingly reminds of kindred passages; e. g., Sophocles' *Oedipus Coloneus* (iv, 1224; in Franklin's Translation, 1066), "Not to have been born is every way best"; Tennyson's *Two Voices*, st. i; Byron's *Euthanasia*, last st.; *Jere. xx*, 14–18; *Matt. xxvi*, 24.

Chapter IV, Verse 2. Should venture word with thee (Heb.) = if one should, etc.—3. strengthened, etc. *Isaiah xxxv*, 3. Which author echoes the other?—4. bowing (Heb.) = bending, sinking, or giving way from feebleness. See *Hebrews xii*, 12.—5. dismayed (Heb.). The word "troubled" seems vague and feeble. Conant renders it "confounded," which is perhaps too strong; yet great fear is implied.—6. piety. This word appears to express better than "fear" the sentiment combined of love and reverence?—9. nostrils' (Heb.) = anger's. Striking Heb. anthropomorphism! yet hardly more so than Tennyson's "Lo, thy foot Is on the skull which thou hast made!" *In Memoriam*, st. 2.—11. she-lion. So Gesenius.—12. caught . . . a whisper (Heb.) —13. thoughts distract. The Heb. implies divided or distracting thoughts. Delitzsch gives gedankengewirr; Genung, "wandering thoughts"; Driver, "distracting thoughts." See note on *Par. Lost*, II, 148 (Sprague's ed.) — In falling (Heb.) —14. my many (Heb. *my multitude*) — See Virgil's *Æneid*, II, 120.—15. spirit. The Heb. is *ruh*, breath, or gentle wind. We may understand the word "spirit" here to retain something of its etymological sense, from *spirare*, to breathe. Cheyne uses the word "wind." Davidson and Peake prefer "breath," remarking that "spirit" in the Old Testament is not used for apparition. See *Ps. civ*, 4; *I Kings*, xix, 11; *Acts ii*, 2.—16. It stood, etc. See *Par. Lost*, II, 665–670, and note (Sprague's ed.); also Shelley's *Prometheus Unbound*, Act II, sc. iv, describing Demogorgon.—apparition. The Com. Vers. has "image"; but an image is a likeness, and here is none. The Revisers give, as the second line of 16, "A form was before mine eyes." Better, perhaps, the idea of *formlessness* vague and vast, as in the description by Milton .



and Shelley of Death and Demogorgon? — 17. **before God** (Heb.) = in the presence of God? more than God? We retain the conciseness and ambiguity of the Heb. — 18. **servants** = "the seven spirits" (*Revel.* i, 4; *Ps.* ciii, 20)? — **frailty**. "The root is Aramaic, not Heb.," says Marshall, "meaning frailty or error, rather than folly." — 19. **How much more**. All late versions use "more" instead of "less." The Heb. allows either. — **clay houses**. See 2 *Corinth.* v, 1; *Mer. of Venice*, v, i, 64 (Sprague's ed.). — **Who . . . moth** (Heb.) — **are crushed**. *I. e.*, the dwellers (Merx, Conant, Driver)? the houses (Siegfried)? The Eng. Rev. prefer "which"; the Am., "who," before *crushed*. — **before** = sooner than (Davidson, Marshall, Jennings)? by (Noyes, Barnes)? from the (Gilbert)? like (Gesenius, Conant, Raymond, Peake, Genung)? (sooner, or easier than, or as easily as (Driver)? — 20. **beaten down** (Heb. *beaten in pieces*). — **Unheeded**. (Heb. *without regarding*). So in substance all the vers. — 21. **tent-cord** (Heb.) This holds up the tent, the bodily frame. So Renan and most of the late vers., following Gesenius. Cf. *Isaiah* xxxviii, 12.

Chapter V, 1. **Call, now: will there be answering thee** (Heb.) — **the Holy** = saints? angels? — 2. **wrath** = passionate impatience. — 3. **I**. Emphatic pronoun. — **cursed** = (Heb. *named as doomed*) — 4. **gate, etc.** See on xxix, 7. — 5. Text doubtful. — **pant** (Heb.). — 6. **not from dust, etc.** See Longfellow's *By the Fireside* (*Resignation*). — 7. **sons of flame** = sparks (Com. and Rev. Vers.; also Dillmann, Noyes, Barnes, Cook, Davidson, Genung, Gilbert, O. Cary, Marshall)? birds of prey (Jerome, Good, Hitzig, Umbreit)? ignited arrows (Cheyne)? sons of lightning, *i. e.*, birds of prey which fly swift as lightning (Gesenius, Renan)? glittering javelins (Schultens)? young of the winged (Siegfried)? angels (Schlottmann, Hoffman)? — 12. **perform the purpose** (Heb.). — 13. **ensnareth** (Heb.) — **Headlong it!** Hebrew conciseness. — 15. **from their mouth** (Heb.). Text doubtful. See *Rev.* i, 16; *Heb.* iv, 12; *Eph.* vi, 17; *Ps.* lv, 21, l. c.; lvii, 4; lix, 7. — 17. **spurn not** (Heb.) — 18. **He**, emphatic. — 20. **hand of the sword** (Heb.) — 21. **tongue's scourge** (Heb.). Horace's *verbera linguae*, lashes of the tongue; *Jere.* xviii, 18. — 22. **beasts**. Human included? — 24. **Peace**. "The Pilgrim they laid in a large upper chamber, whose windows opened toward the sun-rising; and the name of that chamber was Peace. Where he slept till break of day and then he awoke and sang."

Bunyan's *Pilgrim's Progress* (Sprague's ed.) — fold (Heb.) A fold or pasture would seem here a more natural object of visitation than a dwelling.—26. in full age, *etc.* Death in itself no evil! See *Par. Lost*, XI, 536 — up cometh (Heb.) = is garnered.—27. thou. Emphatic.—for thyself (Heb.).

Davidson finds in this speech of Eliphaz "a surprising literary skill . . . something very wise and considerate, as well as profoundly reverential." Marshall complains of its lack "of sympathy."—Byron in his *Hebrew Melodies* has well versified the description of the vision in Chapter IV.

Chapter VI. Verse 2. to weigh! — were weighed = were weighed with fairness and accuracy. We translate with literal exactness.—lifted in the scales (Heb.). The old-fashioned scales, a horizontal lever with discs dependent from the ends.—3. wild = rash. This reminds of Portia's "You speak upon the rack Where men enforced do speak *anything*." *Mer. of Ven.*, III, ii, 32, 33 (Sprague's ed.) — 4. poison drinketh, *etc.* = poison absorbs my power of thought (Sept., Vulg., Rosenmüller, Cook)? my spirit drinks the poison (Rev. Vers., Davidson, Genung, O. Cary, Peake, Marshall, Jennings)? See *Rom. and Juliet*, III, v, 58; Sophocles' *Trachiniae*, 1055–6; Lucan's *Pharsalia*, IX, 741 *et seq.*; Virgil's *Æneid*, XII, 856–8.—God's terrors range themselves (Heb.) — This line is somewhat doubtful. There is no word in the original that can be translated "against." Intentional ellipsis? The Heb. word in verse iii, rendered "wild" or "rash," for which the Com. Vers. has "swallowed up," seems to imply a choking or inarticulateness! — 5. The thought in this verse reminds of Browning's in *Rabbi Ben Ezra*, st. iv, "Irks care the crop-full bird? Frets doubt the maw-crammed beast?" — 10. midst pain that spareth not (Heb.) — not hid = not denied = not renounced = made manifest, proclaimed? — 11. wait (Heb.) = hold out, bear up, still hope? — end = end of life? end of affliction? end in view? — 13. Is not my help within me nothingness (Heb.) — 14. (Heb. *mas*, melting) = one that is melting away, or is dissolving, losing the coherence and strength of life, fainting? See in *Hamlet*, I, ii, 129 (Sprague's ed.),

" Oh that this too, too solid flesh would melt,  
Thaw, and resolve itself into a dew! "



— **Even forsaketh, etc.** = even though, apostatizing, he forsakes? — 15. **stream of brooks** (Heb.) Is the channel filled with drifting sand? — 16. **Which.** Brooks? channels? stream? — 17. **vanish** = (Heb. *are cut off*) are cut off from view? — 18. **Caravans.** The same Heb. word is used for “paths.” — **Up to the waste they go, etc.** (Heb.) = the streams evaporate, and so are lost in air (Tayler Lewis)? the streams flow out into the desert, and are lost in sand (Barnes, Davidson)? the wayfarers are turned aside and perish (Genung, Gesenius)? the caravans ascend in the desert and perish (Conant, Cheyne, Gilbert, O. Cary)? the caravans turn aside to follow up the channel, hoping to find water . . . and they perish (Noyes, Raymond, Cook, Driver, Peake)? — 19, 20. Recollected finely in Thomson’s *Seasons* (*Summer*, 980–2). — 21. **For ye . . . now.** Text doubtful — **Terror** (Heb.) — 22. **a present make for me** (Heb.) = give for me a gift in the nature of a bribe? — 25. **upbraiding prove** (Heb.) — 26. **words of the despairing** = delirious words (Cheyne)? — 27. “Proverbial expressions,” says Noyes. — **cast** = cast lots (to see which should have as slave the orphan child of a debtor!) — **of your friend make merchandise, etc.** The Heb. has *dig for your friend* = dig a pit for your friend, or lay a snare for him? “Haste to sacrifice friendship in order to get on the right side of God, equivalent, in a sense, to making traffic over their friend?” *Genung*. Did they fancy that his anguish somehow “squared accounts” between guilt and justice? — 28. **to your faces, — if I lie!** = it will be perfectly evident to you if I lie? — 29. **in it** = in this matter? — 30. **my taste** = (Heb. *my palate*) = my moral sense. Cannot my conscience discern the right and the wrong of my calamity; *i. e.*, whether it is deserved or undeserved? So Marshall, Jennings, and Driver, following Davidson; but the word “calamity” is doubtful.

Chapter VII. Verse 1. **War-service not? to man on earth?** (Heb.) = is not life a campaign? a continuous warfare? The Vulg. has *militia*, a period of military service. In *Num.* i, 3, the word is rendered “war.” “Not a May-Day game is this life, but a struggle and a march.” *Carlyle*. There is no “not” in the 2d line. Should it be supplied mentally? = 2. **panteth** (Heb.) — **shade** = twilight (Davidson, Peake, Jennings)? shadow on the dial (Gesenius)? any protection from the sun? = 3. **made to inherit**

(Heb.) — **misery**. So the Am. Rev. The Com. and Eng. Rev. have “vanity,” signifying *emptiness*, the months being empty of all but pain! — 4. In the second line translators differ, some reading, “And night be gone.” — 5. Symptoms of elephantiasis? Royds aptly cites *Deut.* xxviii, 65–67. See also 22, 27, 35.—**Closeth . . . breaketh, etc.** So Gesenius, B. Davidson, Jennings, and Rev. Vers.—5. **Swifter my days, etc.** “Life as a whole is meant,” says Davidson.—9. **Sheol** (Heb., etymologically a cavity, cavern, or hollow subterranean place) = the Underworld, Hades? Davidson remarks, “The place of the departed is never in the Old Testament confounded with the grave.” For a conception quite prevalent among the Hebrews as to the condition of disembodied spirits, see *Eccles.* ix, 5, 6; also *Is.* xiv, 9, 10; *Ps.* vi, 5; *I Sam.* xxviii, 11–19; *Job* xxvi, 5, 6.—11. **spirit**. See note on iv, 15.—12. **sea-monster**. “Referring,” says Davidson, “to the half poetical, half mythological conception of the raging sea itself as a furious monster.” Young’s translation gives *dragon*. See iii, 8; ix, 13; xxvi, 12.—14. **dreams . . . visions**. Symptoms of black leprosy? So “*strangling*” in 15? — Shakespeare’s lines will be recalled —

“sleep  
In the affliction of these terrible dreams  
That shake us nightly! Better be with the dead.”

See *Macbeth*, III, ii, 18, 19, 20 (Sprague’s ed.).—15. **soul**. (Heb. *breath*.) See iv, 15.—**my bones** (Heb.) = my pains (Merx, Bickel, Cheyne)? pains in my bones? skeleton? — 16. **I loathe!** = I loathe life (Com. and Rev. Vers.)? Noyes and many others would read instead of “loathe,” *melt away*, as in *Ps.* lviii, 7. Gesenius, B. Davidson, and Bagster, in their lexicons give “melt away, dissolve, waste,” citing this verse.—**would not**. Most translators now prefer “shall not.” See Muhlenberg’s exquisite hymn.—**breath** (Heb.). Emblem of evanescence? of worthlessness? — Verses 17, 18, 19. Irony? Contrast God’s attitude, as it seems to Job, with that conceived by the psalmist (*Ps.* viii, 4, 5; cxliv, 3! So important the standpoint! — 17. **heart** (Heb.) = mind; attention, not tender regard? — 19. **till I swallow, etc.** Proverbial; like till I “catch my breath”? — 20. **Watcher** (Heb.) = critical observer? “Spy,” say Renan and Royds. Commentators quote *In Memoriam*, *Introd.* st. 9.—**mark** = target, butt? — 21. **lie**



**down** (Heb.) — **diligently seek** (Heb.). The form of the verb implies *diligent*, or, as in viii, 4, *early* search.

Chapter VIII. 2. **Till when** (Heb.) — **mighty wind**, *etc.* Marshall cites Aristophanes' *tuphōn*, a furious storm, a typhoon (*Frogs*, line 872) as descriptive of "impassioned utterance."—3. **Judgment . . . rightness** (Heb.) = legal right . . . equity right? So, apparently, the Am. (1901) Rev.—4. **sons** (Heb. masc.) — **sinned**, *etc.* Insinuation cruel? See i, 18, 19.—**into their Transgression's hand**, *etc.* (Heb.). So the Rev. Vers.—5. **supplication make** (Heb.) —6. **wake** = bestir Himself (Driver)?—7. **were**. Emphatic. Cook, however, prefers *was*, referring to Job's former state—8. **age** = generation.—**apply** = have recourse.—9. **shadow**. Poets love the "shadow" imagery; *e. g.*, see *Hamlet*, II, ii, 254–260 (Sprague's ed.). Æschylus has "shadow's image"; Pindar, "shadow's dream"; Sophocles, "cloud's shadow," *etc.*—11–19. Proverbial expressions from forefathers?—11. **rush** = papyrus.—**flag** = reed-grass? "An Egyptian word," says Gesenius, "adopted not only into the Hebrew, but also into the Greek."—14. **confidence**. So the Rev. Vers.—**house** (Heb.) = web.—15. **thereby** (Heb. *by it*) —16. **in the sun's face** (Heb.) —**And forth . . . garden go** (Heb.) —17. **house of stones** (Heb.). Even a house of stone shall not endure! —18. **If from . . . be destroyed** (Heb.). So the Rev. Vers.—Allusion to vii, 10?—19. **dust** (Heb.) = loose soil? earth?—20. **take the evil-doers' hand** (Heb.) = help the evil-doers (Com. Vers.)? uphold the evil-doers (Rev. Vers.)?—21. **shouts of joy**. See *1 Sam.* iv, 4, 5; *2 Sam.* vi, 15; *Ezra* iii, 11.—22. **with shame**, *etc.* *Ps.* xxxv, 26; cix, 29; *Job* xxix, 14; *Macbeth*, I, vii, 33–36 (Sprague's ed.)—**be nothingness** (Heb.).

Chapter IX, 2. **I know so** (Heb.). Referring to Bildad's position in viii, 3, 20?—**just with God** = in the view of God (Gesenius)? in the presence of God? Has he in mind the words of Eliphaz, iv, 17?—4. **hardened** (Heb.) = hardened himself? stoutly asserted himself?—**been safe** (Heb.) = prospered (Com. and Rev. Vers.)? been unpunished?—5. **and they know not** (Heb.) = ere they are aware (Conant)? As if mountains were capable of consciousness! —8. **ocean's** = of that upper ocean, above which dwells the invisible God (Cheyne)?—**heights** = high waves (of the sea)?—9. **maketh**. The process of creation still going on?—**Bear** = Ursa Major (Gesenius)? **Orion** = the

constellation figured as a mighty giant? — **Pleiades** = cluster (Gesenius and most commentators)? — **Chambers**, *etc.* = regions in the southern sky? See on xxxviii, 31, 32, and the *Class. Dict.* *Amos* v, 8.—11. **glideth on** (Heb.) — 12. **seizeth** (Heb.) — **turn Him back** (Heb.). See xi, 10.—13. **Rahab** = boisterousness? arrogance? pride? a personification of these? Egypt? a huge antediluvian monster? the sea itself conceived of as a raging monster? a possible legendary enemy of Jehovah? the storm dragon which fought against the sun (Cheyne)? a constellation (Ewald, Hirzel, Renan)? Tiamat, the chaos-dragon of the Babylonians (Peake)? See iii, 8; vii, 12; xxv, 2; xxvi, 12; A. B. Davidson, pp. 69, 185.—14. *I*. **Emphatic**.—16. **called** = summoned, or cited him to appear in court? — **had answered** = had made formal answer in the suit? — 17. **He who** (Heb.) = because (He is so cruel that He)? — **without cause** = causelessly? — **wounds**. *Prov.* xxiii, 29.—19. **If as to strength, lo, strong, etc.** (Heb.). May we paraphrase thus: If we take into account a party's influence in court, lo, He's all-powerful! And if we talk of strict justice, who will see that a time is assigned me to present and argue my case? — 20. **wrong**. Etymologically our word "wrong" reproduces the sense of the Heb., each meaning *twisted* or *crooked*.—21. **my breath** (Heb.) = my soul (*Com. Vers.*)? myself (*Rev. Vers.*)? — 22. **It . . . one** = it makes no difference, righteous or wicked (Barnes, Ewald, Cook, *etc.* citing *Eccles.* ix, 2)? it is all one, whether Job be crushed now or writhe in anguish a little longer (*Genung*)? — 23. **trial** (Heb.) = the test by calamity? — 24. **If not, who is it, then** (Heb.) = if it is not God, then who is he that wrongs me? — 25. **courier** (Heb.) = runner, swift mail-carrier.—26. **skiffs of reed** (Heb.) — light, swift boats of papyrus or bulrush (Gesenius)? Pliny and Lucan speak of them. *Is.* xviii, 2. Another Heb. reading is *ships of desire*, *i. e.*, pleasure craft — 27. **Looks** = (Heb. *faces*).—**brighten up** (Heb.) — 28. **sorrows** = woes? pains? — 29. **I, I am to be guilty** (Heb.) *I* emphatic.—**to be guilty** = sure to be condemned? — **toil** = labor (to clear myself)? — 30. **snow** (Heb.). Emblem of purity — **cleanse my hands with lye** (Heb.) — 32. **together enter into judgment** = join issue for trial = meet in court as plaintiff and defendant for a hearing and a decision.—33. **daysman** = arbitrator or umpire? mediator? So called because he appointed a day (*Lat. diem*) for trial? *Genung* takes the word to be prophetic.—See *Færie Queene*,



II, viii, 28.—35. **For not so I within myself** (Heb.) = for at the bottom of my heart I am not what I seem (Renan)? my mind is not such within me; viz., that I should fear (Gesenius)? I am conscious of nothing that would make me dread a controversy with God (Marshall)? in my own consciousness I am not so or such that I should fear Him (Noyes, Hirzel, Conant, Cook, Davidson, Raymond, O. Cary, Driver)? for as I am now, I am not myself (Tayler Lewis, Genung)?

Chapter X. 1. **soul** (Heb. *breath*). See iv, 15.—**let loose upon me** (Heb.) = give loose rein to (Gesenius)? — 2. **shine, etc.** See *Macbeth*, III, i, 7 (Sprague's ed.).—7. **Upon thy knowledge** (Heb.) = although thou knowest.—**guilty** (Heb.) — **delivering** (Heb.) — 8. **Thy hands . . . round about** (Heb.) — **destroyest, etc.** Siegfried (Critical ed., 1893) would emend so as to get the meaning, "Thou didst plunge me in altogether" (so that I am surrounded by waves of sorrow).—11. **interwoven, etc.** Renan uses "interlaced." Says Carlyle, "To the eye of pure reason, what is man? . . . Round his mysterious ME . . . a garment of flesh . . . contextured in the loom of heaven . . . sky-woven and worthy of a God." *Sartor Resartus*, I, 10. See first lines of Browning's "*An Epistle of Karshish*."—13. **these . . . this** = the particulars specified in 14–17? features in what he conceives to be God's plan against him? Genung, interpreting, imagines Job saying bitterly, "This, then, is what creation and preservation mean!"—15. **ignominy** (Heb.). So Rev. Vers.—16. **if lift up itself** = if my misery increases (Noyes, Barnes, Tayler Lewis *et al.*)? if my head lift itself (Gesenius, Ewald, Dillmann, Davidson, Raymond, Gilbert, Marshall, Driver, Rev. Vers., Peake, Jennings)? — **marvelous**. Ironical? — 17. **witnesses** = the the plagues or strokes testifying divine displeasure? proofs (Jennings)? — Bitter irony here, says Peake. Jennings concurs.—**changes and hosts** (Heb.) = host after host, relays of hosts. Such hendiadys not infrequent in other languages? — 20. **Leave off; let me alone**. Heb. *put from me* (i. e., put off thy hand from me). Texts, however, differ here.—**brighten up** (Heb.) = take comfort a little (Com. Vers.). See *As You Like It*, II, vi, 5 (Sprague's ed.). So in ix, 27, *q. v.*—22. **darkness dense** (Heb.). See *Exod.* x, 21–23.—**Even the light as darkness**. See notes on Milton's

"No light, but rather darkness visible,"

*Par. Lost*, I, 63 (Sprague's ed.).

Chapter XI. 1. Naamathite. See ii, 11.—2. **man of lips** (Heb.) — 3. **boastings** (Heb.) = babblings? falsehoods? Referring to assertions of innocence in x, 7, *etc.*? — 4. **in thine eyes** = in thy sight, O Lord! Siegfried (Critical ed., 1893) changes thine to “mine.” We adhere to the Masoretic text, because Job insists that God knows him to be innocent, though treating him as guilty! Siegfried says, “Jehovah regards him as an evil-doer.” See ix, 30, 31; x, 7.—5. **oh that** (Heb. *mi yitten* = *who'll give?*) the Heb. for **who will give?** is a common formula for wishing.—6. **For double folds to Wisdom** (Heb.). So Gesenius. Real Wisdom (understanding of “the eternal verities”?) is twofold? Prof. Tayler Lewis explains thus: “There is (a) divine wisdom, or the mystery of God’s providence; and (b) the wisdom which is for *man*, the fear of the Lord, submission, and departure from evil.”—**doth cause to be forgotten For thee of thy iniquity** (Heb.). The *of* is partitive = *some of*. “God hath remitted to thee a portion of thy guilt.” Gesenius. Jennings renders it, God may be exacting less than thy wickedness deserveth.—7. **depths** (Heb.) = immensity, something to be searched out and explored (Driver)? the intensely (*sic*) innermost, essential nature (Marshall)? secret recesses (Halsted)? Same word translated “recesses” in xxxviii, 16 (Rev. Vers.). See *I Corinth.* ii, 10.—8. **Heights of the heavens** (Heb.) — **Sheol** (Heb.). See note on vii, 9.—10. **let shut up** (Heb.) = cause to be arrested and confined.—**assembly** (Heb.) = public judicial assembly? session of court? See *I Kings*, xxi, 9, 13; *Prov.* v, 14.—**turn him back** (Heb.). See ix, 12.—11. **though He mark it not.** (Heb. *even doth He not consider it.*) But interpretations vary.—12. **But . . . hollow . . . born.** We endeavor to reproduce the verse literally; but commentators differ. Davidson remarks: “The verse perhaps should read,

But an empty man will become wise  
When a wild ass colt is born a man!”

“The one thing,” adds Davidson, “will happen when the other happens. The verse seems to be in the shape of a proverb, and is full of alliterations which cannot be reproduced in translation.” We give the words in the exact order and sense of the original.—15. **solid** (Heb.). Like a *metal* casting.—**thou.** Emphatic “thou.”—17. **life shall rise above the noon** (Heb.) = life shall be brighter



than noonday.—**Darkness . . . as morning** (Heb.). Gesenius and some others render thus: Though thou art covered with darkness thou shalt be as morning. The Heb. text lends itself to either version.—18. **secure** = free from care, not anxious. This strict etymological sense of *secure* was common at the time of the making of the King James Version (1611). See *Macbeth*, III, v, 32, and the notes (Sprague's ed.) —**look around** (Heb. *dig*) = search carefully = look carefully about to see if all is well before retiring? —19. **make suit to thee** (Heb. *smooth*, or stroke, *thy face*) = entreat thy favor; as in *Ps.* xlv, 12)? To "stroke the face" denotes, of course, to use complimentary words, blandishments.—20. **waste away** (Heb.) — **flight shall from them fly** (Heb.) = every resource shall fail them and vanish.—**breathing out the life** (Heb. *breath*). "Breath" is often put for life or soul, and perhaps the word should be so given here. The student may recall the words of Belial, "Our final hope is flat despair": *Par. Lost*, II, 142 (Sprague's ed.).

Chapter XII. 2. **A people ye, no doubt** = you three are doubtless the embodiment of the wisdom and worth of all mankind (Cheyne)? mankind ye (Young)? ye are the whole human race (Gesenius)? ye are a trinity of wisdom (Marshall)? — **wisdom with you'll die**. Bitter irony? — 3. **heart** = brains? Here, as often if not always, the Heb. word (*lebab*) includes intellect. See viii, 10; ix, 4, *etc.* — **I, not below you falling** (Heb.) = I not being inferior to you? I not being overthrown by you, as a wrestler is overthrown by a stronger antagonist (Cook)? I am not fallen more than you (Young's Translation)? — **such as these** (Heb.) = such utterances as these, or such views as yours? — **with whom are not** = who is not familiar with such platitudes? — 4. **calling on God** (Heb.). See xxix, 2-5.—**just! upright! laughing-stock!** (Heb.) — 5. **In thoughts at ease, contempt, etc.** Contempt, because the unfortunate are deemed to *deserve* adversity? — **ready . . . foot** (Heb.) = (contempt) ready for those of faltering feet? — 6. **to those angering God, security** (Heb.) = to those who provoke God there is security. — **in his hand a god**. Interpretation doubtful. Possibly a small graven image is meant. In Virgil's *Æneid* (x, 774) the atheist Mezentius invokes as a god his right hand! The historian Ammianus (330-395) is quoted by the commentators as saying of some Scythian tribes that they deify their swords. In

*Habak. i, 11* (Rev. Vers.), we read, "he whose might is his god." "Titanic arrogance," says Marshall.—Verses 7–10. Admitting in these verses the truth that God is everywhere immanent in nature, does Job concede in verses 11 and 12 what Bildad had claimed (Chap. viii, 8, 9, 10), that the aged and the ancients are the chief sources of wisdom? Or is he rather questioning their infallibility, and pointing to God as the embodiment of wisdom and power? And in Chapters xiii and xiv does he proceed to show that in all this he finds no relief?—9. **in all** = in the case of all, or by all (Heiligstedt, Hirzel, Schlottmann, Conant, Cook, Driver)? among all, who—*i. e.*, which one of all—(De Wette, Ewald, Jennings *et al.*)? The marg. read., R. V., has *by*.—**Jehovah's**. "The ineffable name," not found elsewhere in the debate.—10. **in whose hand . . . flesh of man** (Heb.). The Common (with alternative reading "life") and Rev. Vers. give "soul" (Heb. *nephesh*) in the 1st line, and "breath" (Heb. *ruach*) in the 2d. Are they psychologically correct? May not all with more propriety be said in the 1st line to have *life*; in the 2d line to have *soul* or *spirit*?—11, 12. Says Davidson, "Verse 11 indicates the instrument, verse 12 the source." Conant makes verse 12 interrogative.—13. **HIM** emphatic.—**Foresight and skill**. "A duality of wisdom!" So Lewis and Delitzsch.—**skill unerring**. This is Professor Lewis's substituted phrase for the rather vague word "understanding." "An ordered plan as well as insight" (Jennings).—14. **shutteth up, etc.** See xi, 10.—16. **Truth Eternal** = the essential reality? the "eternal verities"?—17. **despoiled** (Heb. stripped; *i. e.*, naked and barefoot)—18. **bond of kings** = king's authority (Davidson)? that which they had bound on others (Marshall)? *their* to be emphasized?—**girdle** = waistcloth, badge of captive (Driver)?—Interpretation disputed.—19. **priests** (Heb.)—**the established** = those holding long-established dignities.—20. **Lip**. Metonymy, for eloquent speech?—**wisdom** (Heb. *taste* = discernment)?—21. **looseth girdle, etc.** "As the garments were girt up for active labor or battle, to loose the girdle means to incapacitate." Davidson.—22. **Shadow, etc.** See iii, 5.—23. **and bringeth, etc.** Text obscure.—24. **Heart** = mind? understanding? Note on xii, 3.—25. **grope** = (Heb. feel out, explore with the hands.) So Gesenius.—**darkness**. *Exod. x, 21–23*.—without light (Heb. *and no light*). Here Sieg-



fried elides the “and” (*vav*), as it is omitted in the 2d line of verse 24 before the Heb. for *no way* (or *pathless*).

Chapter XIII. 1. *mine*. Emphatic.—2. **I** falling, *etc.* xii, 3.—4. *forgers*. Cheyne gives “plasterers.”—5. **Made deaf, oh would ye might be dumb** = oh that, deafened, ye might be silent. The frequent interjectional phrase, “oh that,” is in the Heb. literally, “Who’ll give!” See on xi, 5.—The implication is, Oh that ye might be *lastingly* silent!—7. The order of words in the Heb. text seems to bring out with emphasis a surprise that such things should be done for *God*. Note the italicised words in 7, 8, 9.—8. **His face . . . lift up** = accept His person, show Him partiality?—**contend** (Heb.) = “play advocate”?—9. **search you out** (Heb.) = find and lay bare your real motives?—10. **Reproving He’ll reprove** (Heb.) = He surely will reprove. Participle thus used for emphasis, a frequent Heb. idiom.—**to faces** (Heb.) = to persons. As in verse 8.—12. **memory saws** (Heb.) = memorized maxims? sayings worthy of remembrance?—**similitudes** (Heb.)—**shield-bosses** (Heb.). See xv, 26. The word “bodies” of the Com. Vers. is vague. The Rev. Vers. has “defences”; the objection to which is that the protuberances, or convex or curved structures, whatever they are, are offensive as well as defensive. Gesenius has thus: “Bulwarks of clay are your bulwarks”: “behind which (weak and feeble arguments), his opponents entrench themselves.”—13. **I will speak. I** emphatic (Driver)?—14. Metaphors used to express desperation. But the exact meaning is doubtful.—15. Here the old reading (Heb. **lo** = not) has been supposed by Gesenius and many others to be a mistake for Heb. **lu** (= to him); which last, however, is said by Siegfried to be “a dogmatic correction which has crept in.”—The Heb. for *hope* also means “wait”; which is preferred by Cook, Davidson, Jennings *et al.*, and adopted by the Eng. Rev. We follow the Am. Rev. (1901).—16. **This also . . . salvation** (Heb.)—**shall not come, etc.** Because he will not dare to come?—17. **Listening hear** = hear diligently (or continuously). See note above on verse 10.—19. Davidson pronounces this verse “a splendid climax to the declaration of his consciousness of innocence.”—20. **Two only do not unto me** (Heb.). The two are specified in the next verse; keeping God’s heavy hand on him, and over-awing him by “terrible majesty”?—21.

**Thy hand . . . withdraw.** So lit. and following the Heb. order of words.—22. **summon, etc.** Legal phraseology?—25. **terrify** (Heb.)—**stubble, etc.** Again lit. and following the Heb. order.—27. **watchest, etc.** Strict to mark deviations from rectitude?—**mark** (Heb. *furrow*)—**roots** = soles. In xxxvi, 30, “roots of the sea” = bottom of the sea. Gesenius interprets as follows: Around the roots of my feet hast thou digged; *i. e.*, hast made a trench so that I can go no further, hast stopped my way.—28. **And he as rot, etc.** Job for the moment looks at himself from others’ standpoint? or is he thinking of himself as a type of the human race?—Siegfried (in his ed. 1893, p. 33) expresses his belief that verse 28 has got transposed, belonging next after xiv, 2. Test.

Chapter XIV. 1. Are not these two lines elliptical and exclamatory?—**born of woman.** Woman was disparaged, as weak if not wicked.—**Few days** (Heb. *short (of) days*).—3. **dost thou open thine eyes, etc.** To watch critically? “Is he not unfortunate enough by nature?” (Cheyne)?—4. The margin of the Rev. Vers. suggests for the first line here, “O that a clean thing could come out of an unclean! Not one can.” So prefer Ewald, Umbreit, Hirzel, Schlottmann, Davidson, Dillmann, Marshall, Driver, Peake, Jennings. As if inherent depravity, “original sin,” or an inherited taint of universal corruption might well be a motive for God’s forbearance. Conant dissents, remarking, “The optative sense is not well suited to the connection.” We adhere to the Com. and Rev. Vers.—6. **Look off from** = cease watching—**enjoy.** So in substance the marg. read. of the Rev. Vers. Most commentators concur. “The hireling’s enjoyment in a day is in its close.” Then the overseer’s watching ceases. Till then,

“ Being observed,  
When observation is not sympathy,  
Is just being tortured! ”

Mrs. Browning’s *Aurora Leigh*.—10. **expireth** (Heb.). As in iii, 11; xi, 20; xiii, 19, to *expire* is etymologically to “breathe out,” to “give up the ghost”—11. **dwindle** = diminish in volume. No deterioration in quality is implied.—**flood** = stream; or, perhaps the overflow of a river. Some inland sea or lake, like the Sea of Aral? See *Is.* xix, 5.—12. **no more the heavens, etc.** *I. e.*, never?—13. He has no hope of relief in this life; but God’s inexplicable



anger may be temporary: there may be another life. Another life?

“ If my bark sink, 'tis to another sea! ”

— **Oh that** (Heb. *who'll give*). See on xi, 5; xiii, 5. **Sheol**. See vii, 9.—14. **If man die, may he live again** (Heb.). May this be an interruption by one of the three friends?—**war-service days** (Heb.). See vii, 1.—**discharge** = release? exchange?—**numberest** = keepest careful scrutiny over?—**watch upon** (Heb.) = the watch of a critic or detective? The expression “watch over” seems to savor of sympathy and care?—17. **Sealed, etc.** To preserve the record?—18. **But, sooth.** “A soliloquising pause.” *Lewis*.—**fadeth out** (Heb.)—19. **Their overflowings.** So the Rev. Vers.—20. **changest his countenance.** See in Byron's *Giaour* the exquisite lines beginning,

“ He who hath bent him o'er the dead ”;

also Tennyson's *The Two Voices*, sts. 18, 81.—21. **His sons, etc.** *The Two Voices*, st. 86.—22. **Only** = only note *this*: that.—**hath pain . . . doth mourn.** In Sheol? “A dull pain in body and soul.” *Addis* (1902).

Chapter XV. 2. **a wise man, etc.** Is Eliphaz calling himself wise (Marshall, Jennings)? or is he scornfully recollecting what Job had said claiming wisdom in xii, 2, 3; xiii, 2, 5, *etc.* (Davidson, Driver)?—**windy knowledge** (Heb. *knowledge of wind*) = knowledge all wind? *vox et praeterea nihil*?—eastern blast = the hot and violent sirocco (“hot air”) from the Arabian desert?—4. **Moreover** (Heb. *aph*, implying addition)—**piety** = reverence, godly fear? See note, iv, 6.—5. **thy iniquity thy mouth doth teach** = thy iniquity prompts thy words (Vulg., Delitzsch, Dillmann, Davidson, Cook, Genung, Dillon, O. Cary, Driver, Jennings, Rev. Vers.)? thy mouth proclaims thy iniquity (Noyes, Barnes, Raymond, Conant, Renan, Merx, Rawlinson, *etc.*)? Driver makes Job's utterances “at once the outcome and the proof of his guilt!”—7. **Thou the first man was born** (Heb.). Therefore the wisest?—“Yes, yes: he's the first man: no wonder he's so wise!” Indian irony, quoted by Davidson.—8. **Council, etc.** See i, 6–12; ii, 1–7; *Ps.* lxxxix, 7.—10. **In days above thy father, great** = older than thy father.—11. **And the word gently with thee.** Gesenius gives “And words gently (spoken) towards

thee.—12. **eyes flash.** So the Am. Vers. (1901). The Heb. word (*razam*) is said to be found here only. Shakespeare speaks of

“The poet’s eye in a fine frenzy rolling,”

*Mid. Night’s Dream*, v, i, 12 (Sprague’s ed.). Does Eliphaz regard Job as partly if not wholly frenzied?—14. **clean, etc.** See xiv, 1, 4.—15. **saints, etc.** See iv, 18; v, 1.—16. **How less** (Heb.) = how much less (does He trust). Conant prefers *how much more* = how much more unclean. The Heb. lends itself to either interpretation. We follow the R. V.—**corrupt** (Heb. *soured; polluted*)—**drinking wickedness** (Heb.). As if thirsting for it.—17. **To thee . . . to me** (Heb.)—that = that which.—19. **And not a stranger passed among them.** Says Umbreit, “Eliphaz speaks like a genuine Arab, whose pride is in his tongue, his sword, and his pure blood.”—20. **the years’ number** = years that can be numbered; *i. e.*, few years (Hitzig, Delitzsch, Dillon, Cook, Marshall)? But perhaps Eliphaz is in a mood to exaggerate rather than minify the duration of the alleged distress. If so, *many* years. Verses 25–28 expressive of cause? 29–33, of effect?—25. **strengtheneth himself** (Heb.) = acts stoutly, insolently, or defiantly?—26. **With neck, etc.** (Heb.) = with neck proudly lifted up (Gesenius)? like a wild bull (Cook)?—**thick bosses, etc.** With Gesenius the commentators fancy here the image of the Roman military *testudo*: but may not “thick” suggest layers like those of “the sevenfold shield” of Ajax?—27. **fatness, etc.** Indicative of animalism, sensuality?—28. **cities desolate.** Desolate, because under the divine curse, and therefore doomed to remain uninhabited? See *Deut.* xiii, 16; *Is.* xiii, 19–22.—**Since, etc.** The Heb. *asher*, like the Lat. *quod*, is often a conjunction to be rendered “because,” “for,” or “since.”—29. **substance, etc.** Text doubtful. On “substance” see i, 3.—**wealth spread in the earth** (Heb.). “The word for produce or wealth,” says Gesenius, “occurs but once, and the reading is doubtful.”—30. **His mouth** = God’s mouth. See iv, 9.—32. **Fulfilled it shall be** = it shall be paid in full.—**his time** = his natural day of death. He shall die prematurely.—35. **Mischief for others, calamity and disappointment for themselves.**—**bosom** (Heb. *womb*).

Chapter XVI. 2. **Many** (Heb.)—**Distressful** = tormenting (Cheyne)? insupportable (Renan)? wearisome



(Halsted)? Com. and Rev. Vers. give "miserable."—3. words of wind (Heb.). Job, Bildad, and Eliphaz seem fond of this metaphor; vi, 26; viii, 2; xv, 2.—4. shake my head. Gesture of one pluming himself on having, as he supposed, detected hypocrisy, and seen it meet its deserts? *Ps.* xxii, 7; *Is.* xxxvii, 22.—5. As in vi, 14; xxix, 13, 15, 25; xxxi, 19, 20, does Job recognize the duty of the fortunate toward the wretched? Davidson and Driver think "mouth" and "lips" are emphatic and spoken sarcastically.—6. pain. The word "grief" of the accepted versions was identical in sense with *pain* three hundred years ago. *E. g.*, Falstaff asks, "Can honor take away the grief of a wound?" *I Henry IV*, v, i, 132.—what doth from me go = what of pain or trouble ceases to afflict me? in what respect am I relieved?—Thou, *etc.*; 9, He; 10, They. Note his apparent uncertainty as to the *identity* of his tormentor.—8. shriveled. Marg. read. Rev. Vers. This word preserves the parallelism?—9. anger teareth (Heb. *nostril teareth*). See note on iv, 9.—10. smite my cheek. Following the Church Fathers, Genung pronounces this "Messianic language." See *Lam.* iii, 12, 13, 30; *Micah* v, 1; *Matt.* xxvi, 67; xxvii, 30, *etc.*—14. Breach upon face of breach (Heb.)—15. laid my brow (Heb. *thrust my horn!*)—Horn on the forehead as an ornamental symbol of strength, honor, or supremacy; in use still among the Druses of Mt. Lebanon? See *Ps.* lxxxix, 17, 24; xcii, 10; Michael Angelo's *Moses*.—16. flushed (Heb. *made to boil* = become red, inflamed). So Gesenius. Hot tears seem to scald.—lids = eyelids.—Shade of Death = deepest darkness. See iii, 5; x, 22. In Homer's *Iliad* grief or death veils, shadows, or darkens the eyes.—17. Though in my hands . . . prayer (Heb.). *Is.* liii, 9.—18 cover thou not my blood. The uncovered blood of an innocent murdered man was supposed to cry aloud to heaven for vengeance. See *Gen.* iv, 10.—no place (Heb.) = no lodgment till it reach Jehovah? *James* v, 4.—My friends my scorers (Heb.)—21. And might one plead, *etc.* There is nothing in the form to indicate an optative like the "Oh that" of the Com. Vers.—Does the poet mean that the celestial Witness or Voucher might as an advocate plead in Job's behalf before the Supreme Judge? "A foreshadowing of mediatorial work," says Marshall. Peake dissents.—22. years of number = numbered years. All the commentators, except Hitzig, who changes *years* to "hours" (read-

ing *sha'oth* hours, instead of *sh'noth* years), interpret this line as meaning, *When a few years are come*. But he certainly does not expect to live a few years. We therefore prefer to interpret verse 22 literally.—are come = are come and gone (Lewis)?

Chapter XVII. 1. **spirit** = principle of life (Davidson)? — **Graves** = cemetery? — 2. **mockeries** (Heb.) — **dwelleth** = keeps dwelling, continually abides.— 3. **Put now** = deposit a pledge? — **Who's he, etc.** = who's he will pledge himself for me (Gesenius)? — **will strike, etc.** = will "strike hands." Ratification by hand-shake was well-nigh universal. *E. g.*, *Prov.* vi, 1; xvii, 18; *Iliad*, II, 341; *Æneid*, iv, 597.— 4. **Exalt** = give them the victory? — 5. **For spoil betrayeth friends** (Heb.) = informs against friends (or turns traitor to them) for a portion of the prey or booty? But the verse is doubtful; the utterance seems incoherent. Siegfried omits the first line, alleging that the text is mutilated.— **shall waste away**. See xi, 20. Davidson insists that there is no threat here. If none, should not "will" or "do" take the place of *shall*? — 6. **byword, etc.** Cheyne sees here reflected the circumstances of the poet's age, the Jewish nation a byword! *Ps.* xxii, 6; xlv, 14.— **peoples', etc.**, xxx, 9; *et seq.*— **spittle, etc.** Metaphorical? *Matt.* xxvii, 30.— 9. Replying to Eliphaz in xv, 4–6? — 10. **return**. *I. e.*, return to the attack on me? — 11. **possessions of my heart** (Heb.) = my heart's treasures (Conant)? delights, dearest counsels (Gesenius)? — 12. **They** = the invisible tormentors (Lewis)? my three friends? — **put the night for day** (Heb.). Various explanations are offered here. Conant translates "they put" as impersonal, reading, Night is joined to day. May it mean simply, For me a night of gloom and despair is ever present, when there should be sunshine and hope? The next line favors this. See *Is.* v, 20.— **Light near the face of darkness** (Heb.) = light soon to be merged in darkness (Gesenius)? The little cheer I get, quickly vanishes, and leaves me "dark, dark, dark, amid the blaze of noon!" — **Lo, wait I**. So Gesenius.— 16. Siegfried's emendation — There they together rest in dust — hope and corpse buried together — should perhaps be adopted.

Chapter XVIII. 2. **hunt ye for words**. So the Am. Rev., 1901.— 3. **the beast** (Heb.) Tearing his soul in his anger (Heb.) = a man who teareth his soul in his anger (Davidson). Text doubtful. The Com. Vers. has "He



teareth himself." The Rev. Vers. read, "Thou that tear-est thyself is thine anger." Bildad recollects what Job said in xvi, 9?—5. **Again: etc.** After all's said, law prevails; the wicked are doomed?—'s put out, nor doth, *etc.* As Bildad is describing what habitually takes place, the present tense seems better than the future.—6. **Light dark-  
eneth, etc.** "A thought borrowed from Job's own description" in x, 22. *Cook.*—11. chase him at his heels (Heb. scatter him to his feet!)—12. ready for his halting (Heb.) = ready to pounce upon him if he halts in his flight?—13. **Bars of his skin** (Heb.) = skeleton (Marshall)? bones as supports of his skin (Barnes)?—**Death's First-born** = Death's strongest child, deadliest of diseases (Davidson)? calamity which does the work of death (Cook)? worm of corruption (Marshall)? Here a cruel hint at Job's disease (Davidson, Driver, Jennings)?—**limbs.** The Heb. means originally something *separate*; and then *parts, members.*—14. it shall march. *I. e.*, his calamity shall bring in procession?—**King of Terrors.** *Par. Lost*, II, 673, 697-8.—17. street's face (Heb.)—18. shall they thrust him (Heb.) = he will be driven. So we familiarly use "they say" for *it is said*—they. Ministers of vengeance?—19. **To him . . . his dwellings** (Heb.)—20. **his day** = the day of his downfall? *Ps.* xxxvii, 13.—**laid hold on horror** (Heb.) = took fright? horror took hold of them (Gesenius)?

Chapter. XIX. 2. **soul** (Heb. *breath*).—3. **ye stun me** (Heb.) = bewilder? So Noyes, Conant, Gesenius, B. Davidson. Interpretation doubtful.—4. **My error with myself remaineth** = I am the chief sufferer?—5. **ye will make great** = will magnify yourselves (Com. and Rev. Vers.)? magnify my faults? exalt yourselves in comparison with me?—**my reproach** = your charge that my sufferings are a punishment? my blamable attitude? my impatience?—7. **Violence!** (Margin. read.)—**justice.** Am. Rev.—8. **walled up.** Am. Rev.—10. **like a tree, etc.** "I am torn up by the roots, and lie prostrate on the earth." *Edmund Burke*, on the death of his son.—11. **anger** (Heb. *nostril*). See iv, 9; *Deut.* xxxii, 22, where the Heb. for "nose" or "nostril" is rendered *anger*. "Anger shows itself in hard breathing." Gesenius, on *Prov.* xxii, 24.—12 **On come his troops together** (Heb.)—**way** = a high bank in siege operations?—13. **all-estranged** = become total strangers? wholly alienated?—15. **Sojourners in my house** = visitors,

or others temporarily resident in his mansion?—16. **beg him with my mouth** (Heb.) = entreat him with a loud voice (Gesenius)?—17. **Strange** = unpleasant?—**loathsome**. This marg. read. of the Rev. Vers. preserves the parallelism? Siegfried emends, and translates thus: “And I am become an abomination to,” *etc.*—**my mold** = all my line? my blood relations?—18. **Rise I**, *etc.* = if I try to rise, they jeer at me?—19. **Men of my council** (Heb. = my confidential friends). See *Gen.* xlix, 6.—20. **Cleaveth**, *etc.* *Ps.* cii. 5.—**skin of my teeth** = next to nothing (Gesenius, Driver, “proverbial”) ? gums (Noyes, Barnes, Poole, Schultens, Ewald, Dillmann, Jennings) ? lips (Luther, Cook) ? Siegfried omits the line.—21. **God hath touched**, *etc.* See Whittier’s *Skipper Ireson’s Ride*. “Smitten me” is better, says Peake.—22. **are not sated with my flesh** = are not satisfied with devouring me? “In oriental phrase to *devour* is used for to *calumniate*,” says Davidson. So we speak of “backbiters,” “biting slanders,” *etc.* In Job’s mind, may bodily torture, bodily destruction, be included?—23. **in the book** (Heb.). Some recognized registry or book of records may be meant?—**graven in the rock**, *etc.* Letters were cut into the smooth surface of a rock, and melted lead was poured in?—25, 26, 27. In these seven remarkable lines we seek to translate literally; also to adhere to the order of the words in the Heb. text.—**Know I my vindicator liveth**. Millions cling lovingly to the precious word “Redeemer” of the old versions, so prominent in the “burial service.” But *Vindicator* is almost universally conceded to be a more accurate translation of the Heb. word (*Goel*). Noyes (1827) remarks: “That there is no allusion to Christ in the term, nor to the resurrection to a life of happiness in the passage, has been the opinion of the most judicious and learned critics for these last three hundred years; such as Calvin, Mercier, Grotius, Le Clerc, Patrick, Warburton, Durell, Heath, Kennicott, Doederlein, Dathe, Eichhorn, Jahn, De Wette, and many others.”—Of verses 25 and 26, Dr. R. W. Rogers, the oriental scholar of Drew Theo. Sem., wrote the editor as follows: “I would translate thus: ‘For I know that my redeemer liveth: in after time he shall stand upon the dust, and after this my skin hath been destroyed, yet without my flesh I shall see God.’” The editor’s classmate at Yale, a fine Hebrew scholar, Dr.



Jacob Cooper of Rutgers College, wrote him, "I would translate thus: 'I know my Redeemer: he lives; and hereafter He shall stand over (my) dust: Even after my skin, they (my enemies, the inimical powers which have brought me to my present awful state) — have shattered this (*i. e.*, my body or dust) — yet from out of my flesh shall I see God.'" Siegfried, emending as usual, paraphrases (2d line, verse 25) thus: "At that time my surviving relative shall stand upon my grave as my avenger."—26. **from my flesh** (Heb.). *From* may here signify away from, apart from, aside from; or it may designate the immediate standpoint (looking from my flesh as the point of view). We reproduce in our translation the ambiguity of the original. See note on "from" in Shakespeare's *The Tempest*, I, ii, 65; also *Macbeth*, III, i, 99 (Sprague's editions).—27. **for me** (Heb.) = for myself (Com. Vers.)? on my side (Rev. Vers.)? Young renders the line thus: "Whom I . . . I see on my side."—a **stranger** (Heb.). Not as a stranger, but as a friend, shall I behold Him.—**reins** = heart?—**spent** = wasted away?—**within my bosom** (Heb. *be-cheq*). We render literally; but the language seems ejaculatory, broken utterances.—28. **found in me**. So the Com. and Rev. Am. Vers. We adhere to the usual text. Siegfried emends to make it read "in him," instead of *in me*. Scholars are about equally divided on this point.—29. **wrath, etc.** = wrath bringeth? Have we here the broken speech of a fainting man?—At the close of verse 27 the Mod. Read. Bib. suggests an abrupt pause, and inserts there as a "stage direction" the words, "*He nearly faints.*" Then it makes Job resume and speak verses 28, 29. Omitting verse 1 of Chap. XX, it inserts over verse 2 the heading ZOPHAR (*interrupting*).

Chapter XX. 2. **for this** = on this account? He looks forward to the reason stated in verse 3?—**and for my haste within me** (Heb.) = and because of my impetuous impulse? Driver, adopting the marg. read. of the Rev. Vers., "And by reason of (this) my haste is within me," suggests that "a word, meaning 'this,' has accidentally dropped out."—3. **my reproof, etc.** (Heb.) — **I have been hearing** = I have repeatedly heard? I have had to hear. Says Marshall, "The imperfect is frequentative."—**breath** (Heb.) = inspiration? animating spirit?—**answer me** = make answer for me (Conant)?—**Knowest thou this.**

The editors and the accepted versions interpolate the word "not" after *Knowest thou*. Perhaps we should make the sentence an affirmative statement, *Thou knowest*.—**from everlasting** (Heb.) = from time immemorial? from past eternity?—5. **short** (Heb. *from near*, in time or space). The triumphing (lit. joyous shout) is not from far.—**wink** (Heb.) = moment.—6. **loftiness** (Heb.) = towering height.—7. **doth**, present tense rather than future, for the reason given in note on xviii, 5.—8. **they find him not** = he is not found.—9. **shall not again** (Heb. *shall not add*).—10. **favor, etc.** Interpretation doubtful?—13. **palate** (Heb.) = "the hard palate" = the "roof of the mouth"?—14. **gall of asps, etc.** Pliny (*Nat. Hist.*, XI, 75) suggests "poison in a viper's gall." *Cook*.—17. **rivers, Rivers** (Heb.). Siegfried and several other scholars omit the second "rivers" as a copyist's careless repetition, dittography.—18. **swallow down**. See verse 15 above. Cicero in his savage oration against Piso speaks of vomiting up (disgorging) money swallowed down.—**According to** = in proportion to?—**wealth of his exchange** (Heb.) = wealth got by exchange, trade or commerce? His joy shall not be commensurate with his riches? His restitution shall equal his extortion or acquisition? See the Com. Vers. and marg. read.—19. **crushed** (Heb.). The Heb. is a stronger word than the "oppressed" of most versions.—**and builded not**. Sense somewhat doubtful. Having taken violent possession, he shall have no lengthened occupancy (Marshall)?—20. **maw**. Verses 20–24 justify the use of this word for the Heb. usually translated "belly"? Milton's *Sonnet to Cromwell*; also *Par. Lost*, II, 847 (Sprague's ed.). **Since . . . delights**. So substantially the Rev. Vers.—21. **devouring** (Heb.)—**shall not last** (Heb.)—22. **Every hand of Misery, etc.** So Budde, Duhm, and Marshall; "misery being conceived" (of) "as a many-headed monster." The "poor" of verse 19 are avenged?—23. **Be it at filling of his belly** = the *means* or *wherewith* for its filling? the *time* when his stomach is about to be filled? Do the next two lines explain how? when? accompanying circumstance?—**shall cast, etc.** The sacred name (*y'hovah*) seems intentionally omitted here. The more impressive the reference? shown perhaps by an upward glance?—**as his food**. "God's wrath shall be his food and drink" (*Cook*)?—See *Macbeth* V, v, 13 (Sprague's ed.)—25. **the midst** = the middle of his body?—**light-**



ning = the glittering weapon itself (Gesenius)? In Tennyson's *Passing of Arthur*, the sword Excalibur

“Made lightnings in the splendor of the moon.”

26. darkness laid up for his treasures. So all the translators. But Siegfried, who is “nothing if not critical,” objects that “one cannot see how these could be injured by darkness”! — darkness = calamity? — A fire not blown = lightning? See *Job* i, 16; *I Kings* xviii, 38; *Luke* ix, 54.

Chapter XXI. 2. Listening hear = listen attentively, or uninterruptedly? As in xiii, 10, 17, this Heb. idiom (adverbial use of participle) is often for emphasis.— In “consolations” does he allude to what Eliphaz had said in xv, 11? Are the “consolations” what they may get by listening to him? — 4. Me = as for me? — my complaint of man. So the Sept., Vulg., Merx, Ewald, Davidson, Renan, Dillmann, Budde, Marshall, Driver. The Com. and Rev. Vers. read, Is my complaint to man? Surely he does all along complain to man. Is not his complaint largely, if not chiefly, of God? Is it not because he dares to complain of God — his very audacity — that his “breath is short” when he thinks of it? The thought might well dismay him? — my breath = my spirit? myself? I? — be short = be troubled (Com. Vers.)? curt? petulant? impatient? — 5. Turn toward me (Heb.) — hand lay upon mouth (Heb.) = keep your lips closed? A hushing gesture? — 6. For even when I call to mind = at the mere thought.— am appalled. “Afraid” and “troubled” are not strong enough to render perfectly the Heb.— wealth. (Heb. *chayil* = good, riches, power.) The “mighty in power” savors of pleonasm? — 12. lift (Heb.) = lift the voice, sing (Rev. Vers., Gesenius, Lewis, Genung, Jennings)? shout (Conant)? raise themselves, become exhilarated (Barnes)? leap wildly (Gilbert)? lift their hands to, take (Com. Vers.)? — pipe (Heb. *ugab*, variously rendered pipe, flute, lute, organ). — 13. Sheol = the underworld? Hades? See on vii, 9.— twinkling (Heb.) = wink, moment. Euthanasia? — Verses 14, 15. Note the threefold rejection in not knowing, not serving, and not praying.— 14. And unto. So Conant and the Am. Rev. The Eng. Rev. have “yet.” The Com. Vers. has “therefore.” “Yet” seems to be implied. The conjunction (*vav*) is either conjunctive or disjunctive. None retain the “therefore” of the Com. Vers.— 15. what (in the 1st line) = who (Noyes, Lewis)? So the early Eng. writers often

use "what" for "who." *E. g.*, see Shakespeare's *As You Like It*, II, iv, 83 (Sprague's ed.). Better here the *usual* signification of "what"? Thus Coverdale in his translation of the Bible (A.D. 1535) quaintly renders thus: "What maner of felowe is the Almighty?"—16. **Lo, not in their hand, etc.** Siegfried regards verses 16, 17, 18, as "correcting interpolations conforming the speeches of Job to the spirit of the orthodox doctrine of retribution." The M. R. B. assigns verse 16 to Eliphaz, 17 and 18 to Job; the first half of 19 to Bildad, the last half of 19 and the whole of 20 and 21 to Job; verse 22 to Zophar. Other scholars, perhaps the majority, believe that in 16 and half of 19 Job is merely quoting the assertions of others in order to refute their views. May verses 16–31 be interpreted as dialogue between the Friends and Job?—17. **How often, etc.** Gesenius makes this interrogative, not exclamatory. This would make "How often" = not often, seldom?—**doth distribute, etc.** Why is the subject nominative not expressed? Is he afraid as in verse 6 above? See on xx, 23.—18. **Are they** = How often are they = seldom are they?—19, 20. Note the emphasis of the italicised words.—21. **cut off** = ended?—22. **Seeing He** = since He it is who = and that too when He is the judge of? *He* emphatic?—**those exalted** = great officers of the universe (Barnes)? those in other worlds (Marshall)? those high on earth (Raymond, Genung, O. Cary)? the presumptuous or proud (Cook)? heavenly beings (Jennings)? See *Ps.* lxxxii, i, 6.—23. **One** (Heb. this = *this* man). *Antithetic* to *another* in verse 25.—24. **udders**. The Com. and Eng. Vers. have "breasts": the Am. has "pails." So Peake and Jennings. The verse appears to suggest the excellent condition of the flocks and herds, their udders full of milk, and their bodies large and strong. Does this idea help out the parallelism?—25. **breath** (Heb.) = spirit or soul. See vi, 4; vii, 11, *etc.*—26. At the close of verse 26 the M. R. B. inserts (*The Friends offer to interrupt*).—27. **devices**. The Heb. (*mezimmah, device*) is commonly used in a bad sense, as here.—**ye oppressively inflict on me**. (Heb.) = which ye wrongfully imagine against me (Com. and Rev. Vers.)? wherewith ye would wrong me (Am. Rev. Vers., 1901)?—28. **prince's** = tyrant's, as sometimes in classic writers (Gesenius, Gilbert)?—**tent of the wicked's dwellings** = the wicked lord's pavilion with dwellings clustered around it?—29. **passers by the way** (Heb.)



The Am. Rev. read "wayfaring men," which commonly implies *pedestrians*.—**tokens** = evidences (Am. Rev.)? pledges, assurances (Marshall)? signal examples adduced by travelers of the impunity of the wicked (Driver)?—30. **wraths** (Heb. *wraths*, outbursts or excesses of wrath).—**spared . . . guided forth, etc.** = saved . . . guided forth to safety? "Deviations," say the late commentators, "imperatively demanded by the context." But the Am. Rev. seem in doubt. If for *to* of the Com. and R. V. we substitute *in* in each line of 30, the sense will be tolerably expressed.—31. **tell his way, etc.** = sharply reprove him?—**requite him for his doings** = adequately punish his deeds.—32. **keepeth watch, etc.** = is constantly watching (Ewald, Renan, Hirzel, Cook, Driver, *etc.*)? Dathe, Rosenmüller, Eichhorn, De Wette, Noyes and some others read "And still survives upon his tomb." Marshall has "Watch is kept, *i. e.*, relays of watchmen guard." In Browning's *The Lost Leader* we read,

"Shakespeare was of us, Milton was for us,  
Burns, Shelley were with us,—they watch from their graves!"

"Reference to the effigy of the dead man," says Peake. So Renan.—But the meaning is doubtful: the Heb. appears to be lit. *and shall keep watch over the mound*.—33. **Clods, etc.** Euripides' *Alcestis*, 463.—**after him will all men draw** = innumerable successors and imitators will follow his example (Davidson, Raymond, Genung, Marshall)? his example will be widely followed (Driver)? multitudes will go to see his tomb (Barnes)? the succeeding generations of men shall follow to the same house appointed for all living (Scott, Noyes)? all come in lengthened train (Lewis)? one after another all will follow in funeral procession (Jennings)?—34. **comfort**. The Heb. (*nacham*) properly signifies to forcibly draw breath over, to sigh over; thence to sympathize with, to comfort.—**with breath** = with mere breath, vanity. In xxvii, 12, the Heb. reads lit., "Why this *breath* do ye breathe out? = Why are ye altogether vain; See *Macbeth* v, iii, 27 (Sprague's ed.).

Chapter XXII. 5–9. Eliphaz invents facts to bolster up his theory?—4. **fear** = pious fear of God, piety (Rosenmüller, Hitzig, Delitzsch, Dillmann, Merx, Budde, Davidson, Conant, Marshall, Driver, Peake, Jennings, Rev. Vers.)? reverent respect for *thee* (substantially the Vulg., Sept., Hahn, Hirzel, Renan, Com. Vers.)?—**Man-of-Arm** (Heb.)

*Arm*, symbol of might. See *Is.* li, 9; liii, 1; *Exod.* xv, 16.—to him the land (Heb.) — **Lifted-up-of-Face** (Heb.). See *Ps.* cxxxi, 1; *Is.* ii, 11; Shakes. *Julius Cæsar*, II, i, 23, 26, 118 (Sprague's ed.).—9. **widows . . . orphans, etc.** See *Exod.* xxii, 22; *Deut.* x, 18.—10. **dismayeth**. "Troubleth" of the Com. and Rev. Vers. is too feeble a word?—11. **see thou canst not** (Heb.) — **multitude of waters** (Heb.). Shakespeare has "multitudinous seas" in *Macbeth*, II, ii, 62 (Sprague's ed.) —12. **Head of the stars** (Heb.) = highest of stars?—14. **Thick clouds, etc.** See *Ps.* xcvi, 2.

"How oft amidst  
Thick clouds and dark doth Heaven's all-ruling Sire  
Choose to reside, His glory unobscured,  
And with the majesty of darkness round  
Covers His throne!"

*Par. Lost.*, II, 263-267 (Sprague's ed.).

—**vault**. So Conant and Am. Rev. The Douay has "about the poles." The Eng. Rev. reads, "in the circuit." Others would say "circle" or "arch."—15. **time long past** = forgotten antiquity? the antediluvian age?—**men unrighteous trod**. The usual versions read "have trodden," which would imply the *present* existence of those unrighteous ancients. Genung and Gilbert rightly omit the "have."—16. **Who**. *I. e.*, the antediluvians?—**and time not** (Heb.) = out of time = before their time, prematurely, untimely (Gesenius, Jennings)? See xv, 32. So the versions generally; but Barnes may be right in rendering the phrase "suddenly."—**A flood was poured out, their foundation** (Heb.). For contrast see *Ps.* xxiv, 2. The marg. read. Com. Vers. is, "a flood was poured upon," *etc.* The Rev. Vers. have "whose foundation was poured out as a stream." The Com. Vers. gives "whose foundation was overflowed with a flood." Conant renders it "their foundation was poured away in a flood." But there is no "upon," "as," "with," nor "in," in the orig. text.—17. **Depart, etc.** See xxi, 14.—**to them** = to people in general? The Rev. Vers. change *to them* to "for us." So Jennings. The old and perhaps the most frequent interpretation used to be based upon the understanding that the question was asked, not by the "unrighteous men" of long ago, but by Job himself. So Cook. The Com. Vers. reads "for them"; which Davidson changes to "unto them."—18. **But far, etc.** Echo of xxi, 16?—20. **Surely, etc.** Language of the



“innocent”? — **remnant** = abundance, affluence, wealth (Driver)? — 21. **Acquaint thee with** = accustom thyself to (Driver, who says the phrase is obsolete in this sense)? — **at peace** = at peace with Him (Cook)? at peace with thyself in safety (Jennings)? — 24. **ore** (Heb.) — **lay in the dust** (Heb. *on the dust*) = fling it away to the dust (Gesenius)? — **Ophir** = (by metonymy) gold of Ophir (Gesenius)? Situated in Arabia? Africa? India? America? Cuba (as Columbus fancied)? — **stones of streams** = rocks of the wadys (Driver, Jennings)? — 25. **precious silver** (Heb. *silver of strength* = “sterling” silver)? — The text word for “ore,” rendered in the R. V., verses 24, 25, “treasure,” and in the marg. read., Com. Vers., “gold,” is claimed to be Arabic and to mean “gold and silver ore.” — 26. **delight in the Almighty** (Heb.). Recollected in xxvii, 10? — **lift thy face, etc.**, x, 15; xi, 15. — 27. **pay thy vows**. Sacrifices or thank-offerings were vowed; to be fulfilled if the prayers were granted? — 29. **When they're cast down** = when persons are cast down? when thy ways are made low? when eyes are cast down? Text and sense doubtful. — **the lowly-eyed** = him of downcast eyes? the humble? Job himself (Davidson)? the meek-eyed (Conant)? — 30. **sin-stained** (Heb. *not clean*). Text disputed. — **pureness**. Parallelism with *sin-stained*. For the doctrine in this line, see, *post*, xlii, 8; *Gen.* xviii, 23–32.

Chapter XXIII. 2. **bitter, etc.** Instead of *bitter* the marg. read., Rev. Vers., has “(accounted) rebellion.” — **hand upon me** (Heb.). This is often rendered “my hand” or “my stroke.” Gesenius explains it as the hand of the Lord smiting or pressing hard. See xiii, 21; *Ps.* xxxii, 4. — 3–7. Note the frequent imagery from tribunals. — 3. **Oh that** (Heb. *Who'll give!*). See vi, 8; xix, 23, *etc.* — 4. **set, etc.** = set the case in order with legal formality. — 6. **contend; i. e., in court.** — **He, etc.** Pronoun emphatic. — 7. **might . . . reason, etc.** Job is sure he can establish his innocence, if he can once have a fair hearing, face to face with his accuser. — 8. **but He is — not.** The versions supply the word “there,” and make it emphatic! — 8, 9. **forward . . . back . . . left . . . right** = east . . . west . . . north . . . south) Vulg., Gesenius, Barnes, Lewis, Conant, Raymond, Gilbert, O. Cary, *et al.*)? In locating the cardinal points, the Hebrews, like the ancient Irish, the Mongols, Hindoos, the Zuñis, *etc.*, faced the east. We adhere to the Com. and Rev. Vers. — 10. **the way with me** (Heb.) = my

conduct, my manner of life (Marshall)? *ma conscience* (Renan)? my accustomed way (Ewald, Dillmann, Cook)? See *Ps.* cxxxix, 24.—**Trieth He me** (Heb.) = if He tries me.—11. **My foot hath held fast**, *etc.* Marshall, apparently forgetting that this is poetry, remarks, suggesting prehensile toes, “The oriental foot has more power of clasping than ours!” “Are we opossums?” asks Carlyle.—12. **I have treasured in my bosom**. So the Sept., the Vulgate, Peake, and Jennings. This is better than *appointed portion* = necessary food (Com. and Rev. Vers.)? Text doubtful. Says Davidson, “Any reference to food seems out of place.” But see *Deut.* viii, 3; *Prov.* xxx, 8; *Matt.* iv, 4. In the marg. read., Com. and Rev. Vers., *Prov.* xxx, 8, “food convenient for me,” and “my needful food,” are given as “food of my allowance” and “bread of my portion.”—13. **He—in one** = in one mind = He is changeless.—**And His soul willeth** = what His aspiration (Heb. *His breath*), His earnest desire, is.—**And He performeth** = that He doeth also = besides desiring earnestly, He actually performs.—14. **many such**, *etc.* = many similar moral anomalies (Driver)? See x, 13 *et. seq.*—15. **I mark** = I attend to the matter.—16. **faint** (Heb. *soft*).—**terrifieth**. A stronger word than “troubleth” of the Com. and Rev. Eng. Vers. is needed. So “troubled” is too feeble in verse 15.—17. We adopt in substance the marg. read. of the Rev. Vers.—It is not so much the dark calamities that dismay him, but God’s seeming injustice. So in substance Ewald, Delitzsch, Dillmann, Zöckler, and Lewis. But—interpretation is difficult. Our prehistoric Browning is obscure from condensation and ellipsis?

Chapter XXIV. 1. **times** = times of assize? sessions of court (Davidson, Peake *et al.*)? times of retribution (Driver, Jennings *et al.*) determinate seasons for the chastisement of offenders (Cook)?—**laid up**. So the Rev. Vers.—**laid up** = appointed, for sitting in judgment for trial (Davidson)? reserved for the wicked (Driver, Marshall)?—**His days** = days in which He manifests himself in righteousness (Cook)? in judgment (Driver)?—2–17. Marshall distributes these verses under five heads; viz., (a) Injustice of invaders; (b) Miseries of aborigines wrongfully dispossessed; (c) Cruelty and slavery; (d) Cruelty in the city; (e) Nefarious secret crimes. Lewis calls attention to the same passage. “Job,” he says,



“abruptly specifies the disorders God permits — items strangely mixed, as though the passionateness of the speaker carried him out of all method. No effort of Dickens or Hugo could rival this picture.”— 2. **Remove the landmarks!** Preliminary to seizure of flocks and pastures? Are they invaders, as Marshall supposes, or “cruel barons”? cruel oppressors, who seize and feed as if they were their own in defiance of law and public opinion (Peake)? See *Deut.* xxvii, 17.— 4. **together hide.** The Am. Rev. have “all hide.” We follow the Com. and Eng. Rev. Vers.— 5. **Eagerly seeking prey** (Heb.). The Com. Vers. has “rising betimes for prey,” which is perhaps less exact. The Rev. Vers. have “seeking diligently.” Cook takes the description to be of robber hordes, whose “work” is plundering.— **wilderness food** = wilderness yieldeth food (Com. and Rev. Vers.)? wilderness is food (Cook)?— 9. **Tear orphan, etc.** = seize the infant of the dead debtor, snatching it from the widow’s breast. See vi, 27.— **on the poor** = what’s on the poor; *i. e.*, clothing (Gesenius, marg. read. R. V.)? get power over the poor by taking pledges of them (Driver)?— 10. 11, 12, Sore want amid plenty.— 12. **city of men** (Heb.) = populous city. Many ancient cities were deserted.— **folly** (Heb. *unsavoriness*).— **attribute folly** = indicate that such things are morally distasteful?— 13. Siegfried regards the passage, verses 13–24, as one of several “interpolations introduced to make Job’s speeches conform to the orthodox doctrine of retribution.”— 14. **toward the light** (Heb. *at, for or toward the light*) = before daybreak, when other men are yet sleeping (Cook)? “While it is still partially dark, he waylays the solitary traveler.” *Davidson*.— 15. **gloaming** = evening twilight deepening into night. “*Twilight* gives an incorrect impression.” *Cook*.— 16. **They dig through . . . light.** We aim at a lit. translation.— **Seal up themselves, etc.** (Heb.) = the burglars shut up themselves, keep within doors. So the revisers and nearly all recent editors. But “doctors disagree.”— 17. **If recognize! etc.** The Heb. which we follow closely is very elliptical, and variously construed; but the Com. Vers. gives a good meaning; viz., “If one know them (*i. e.*, recognize the burglars), the criminals are in the terrors of the Shade of Death,” *i. e.*, of deepest darkness. See iii, 5.— 18. **Swift he upon the water’s face** (Heb.) = he is like a waif or spray on the surface of the water, swept rapidly away,

and disappearing in a moment (Davidson)? See xx, 28; *Hosea*, x, 7. Burns's lines in *Tam O'Shanter* will be recalled —

“ Or like the snow-falls in the river,  
A moment white, then gone forever! ”

—18, 19, 20, 21. “Here the broad and somewhat exaggerated colors indicate either . . . the work of a popular hand, or a parody after the popular manner by Job himself.” *Davidson*. Marshall suggests that these verses are an interruption by *Bildad*, constituting his third address, and that Chap. XXV is Zophar's third. Marshall further remarks as follows: “Verses 13–17 are obelized as of doubtful originality in several MSS. Hatch advocates their omission. Merx deems vers. 5–24 as a later insertion. Siegfried considers vers. 13–24 to be foreign matter. Most scholars recognize that vers. 18–21 cannot in this connection be the sentiments of Job. The Versions (Sept., Syr., Vulg.) take the words optatively, as forming an imprecatory prayer. Rev. Marg. inserts the words: *Ye say that* (he is swift), *etc.* Ewald considers vers. 18–21 a poem which Job quotes to ridicule it. Dr. Moulton puts the words in inverted commas.”—18. **Curst . . . portion . . . vineyards' way, etc.** The alleged doom of the sinner? See xviii, 15, 16.—19. **take quick away (Heb.) — Sheol, have sinned (Heb.) = so Sheol snatches away great sinners? — 20. forgetteth, etc.** For the reason given in note on xviii, 5, the present tense in these verses is better than the future?—21. **Ill treateth, etc.** See *Matt.* xxiii, 14.—**barren . . . widow.** The law was especially tender toward these.—22. **continueth the powerful (Heb.) = prolongs the life of the mighty? preserves the oppressor? So, substantially the recent versions. The omitted subject is supposed to be the Divine Being; but Conant dissents.— Though life they trust not (Heb.) = though they have no assurance that they shall live? though sick in bed and despairing of life (Davidson, Marshall, Driver, etc.)? — 23. to them (Heb. to him. “Collective singular for the plu.,” say the scholars). — 24. they're gathered in. I. e., at the harvest of death? — as the tops of ears of corn, etc. = they die not prematurely, but only in ripe old age?**

Chapter XXV. 2–6. This speech of *Bildad*, as it stands in the Common Version, seems a mere fragment. Many editors infer that “the controversy has exhausted itself.”



Gratz, Cheyne, Moulton, Marshall, and some others, suspect that a transposition has taken place in the received texts. They would lengthen this reputed speech by adding to it verses 5 to 14 inclusive, Chap. XXVI. Then, since the old order leaves the third cycle of speeches incomplete (Zophar apparently failing to appear for his expected third discourse), they would make a new arrangement and restore symmetry by assigning to him as his third speech the passage beginning with verse 7, Chap. XXVII, and extending thence through the remainder of XXVII and including all of XXVIII. In further support of this proposed change, they urge that, according to the old order, Job is made to antagonize both his former and his subsequent attitude. Peake is quite sure that he finds Bildad's 2d speech in XXV, 2, 3; XXVI, 5-14.

XXV. 2. **peace in His high regions** = peace in the heavens? Have we here, as Davidson thinks possible, and Driver probable, an allusion to some widespread legend of a "war in heaven"? See ix, 13; *2 Peter*, ii, 4; *Jude* i, 6; *Revel.* xii, 7-9; *Is.* xxiv, 21.—3. **battalions** = all the physical and spiritual powers of the universe (Cook)? the phenomena of the heavens by night, as in *Is.* xl, 26 (Davidson)? See *Dan.* iv, 35.—**number** = enumeration? numerical limit?—**His light** = His effulgence, dimly reflected in the "children of light" (Cook)? See *I John* i, 5; *Rev.* xxi, 23, 24; *Par. Lost*, III, 1-7.—4. **just with God** = righteous in God's estimation? righteous in God's presence?—**born of woman** (Heb.), *etc.* Doctrine of inherent depravity? Echo of Eliphaz, iv, 17? See xiv, 1, 4; xv, 14-16.—5. **even to the moon** (Heb.), *etc.* The Vulg. has *Ecce, luna etiam non splendet*, lo, even the moon shines not! The idea appears to be that the immaculate purity of the Most High transcends all beneath and beyond the moon and stars.—6. **corruption's worm**, *etc.* Davidson remarks: "The Heb. has here two words for worm; the one the worm of decay and corruption (as in vii, 5; xvii, 14; xxi, 26; xxiv, 20; *Exod.* xvi, 24; *Is.* xiv, 11); the other, in the second clause, used to express the utmost abasement and abjectness (as in *Is.* xli, 14, 'Fear not, thou worm, Jacob'; *Ps.* xxii, 6, 'But I am a worm, and no man.')—We have only one word in English." The 1st, Heb. *rimmah*; 2d, Heb. *toleah*.

With verse 6 the Com. Vers makes Bildad's speech end. Then the XXVIth chapter begins with Job's bitterly ironical questioning,

How hast thou helped the powerless!  
 Hast saved the strengthless arm!  
 How counseled the unwise, *etc.*

Next follows the whole of XXVII, XXVIII, XXIX, XXX, XXXI; all admittedly Job's, with the possible exception of XXVIII; which sounds like the chant of a Greek Chorus extolling the wonderful skill and energy of man, but insisting that the all-embracing underlying Wisdom "is a thing possible to God alone; and man does not attain to it; the fear of the Lord is a *substitute* ordained for man instead of it; for, as the absolute Wisdom belongs to the Creator, so the fear of the Lord is the wisdom that befits the creature." *Davidson*, p. 201.

Chap. XXVI. 1, 2, 3, 4. Note the tone of sarcasm.—4. **declaimed**. This is Lewis's happy substitute for the colorless phrase "uttered words," of the usual versions.—For *to whom*, Gesenius, Conant, Duhm, Marshall, and Driver would substitute "*by whom*"; Jennings, *with whom*; *i. e.*, by whose help. We adhere to the Com. and Rev. Vers.—5. **the giant Shades** (Heb. *Rephaim*). For this expression the Sept. gives *gigantes*; the Vulg. concurs; the Chaldee and the Syriac "mighty ones, or giants." Certain "Rephaim" lived east of the Dead Sea, and were reputed giants. See *Deut.* ii, 10, 11, 20, 21; iii, 11; 2 *Sam.* xxi, 16, 18, 20, 21, 22. For a glance at them in Sheol, see *Is.* xiv, 9, where the word "Rephaim" is used to designate members of the conclave of mighty dead. The Douay Vers. and Luther give "giants"; the Rev. Vers., "the Shades," or "they that are deceased."—**beneath, etc.** = under the sea and its fishes and monsters.—6. **Sheol**. See vii, 9.—**Abaddon** (Heb. = destruction. The world of the *lost*; the "abyss"; Tartarus? See Classical and Bible Dictionaries.—7. **on nothing** = from nothing? over nothing (Peake)? Says Driver, "The text means 'suspended from,' the margin means 'suspended over': either rend. may be right."—"The earth is supported (sic) from above." *Peake*.—8. **inclosing** (Heb.) = enshrouding?—9. **circle's bound** (Heb.) = horizon? See *Prov.* viii, 27, Rev. Vers.—**unto the limit of light with darkness** (Heb.) = the boundary line, *etc.*—10. **pillars of heaven** = lofty mountains on which the heavens seem to rest (*Davidson*)?—**are shaken** (Heb.). "In a thunderstorm these mountains quake at Jehovah's 'rebuke,' *i. e.*, at the crashing peals." *Driver*.—11. **Yon sea** (Heb. *that sea*).—**maketh tremble** (Heb.) = maketh afraid



(Gesenius)? *quell*eth (Conant, Davidson)? *divideth* (Com. Vers.)? *stirreth* up (Noyes, Rev. Vers.)? *stilleth* (marg. read. Rev. Vers.)?—13. *breath*, *etc.* The wind, God's "breath," clears away the clouds.—*brightness* (Heb.). The root means to rub, polish, or burnish.—*Serpent swift*. So the Rev. Vers. "The latter clause," says Cook, "should be rendered 'hath wounded the flying dragon.'" "He slew the apostate dragon" (Sept., quoted approvingly by Bp. Wordsworth).—*Serpent* = a constellation (Renan)? identical with *leviathan* in iii, 8 (Peake)? "personification of darkness and evil"? See iii, 8.—14. *And what a whisper word*, *etc.* (Heb.) = yet how slight a whisper's heard concerning Him! "What we hear of Him is but a faint whisper." *Davidson*. How grand and terrible is that mere whisper!

Chapter XXVII. 1. *discourse*. The Com. Vers. has "parable"; but the word in the Heb. (*mashal*, similitude) signifies not what we call a parable, but often a discourse abounding in sententious sayings, apothegms, or proverbs; any discourse in which "the results of discursive thought are concisely or figuratively expressed."—2. *Liveth God!* (Heb.) = By the living God! or, As surely as God liveth! This was a common Heb. oath.—*God*. The Heb. is *EL*, much used in poetry.—*the Almighty*. The Heb. here is *SHADDAI*. Both words appear to signify etymologically *the Mighty*.—*my right* = my right to a prompt and fair judicial hearing?—*soul* (Heb. *breath*). As in iii, 20; vi, 7; vii, 11; xii, 10, *etc.*, the usual Heb. words for breath (*nephesh* and *ruach*) are metaphorically used for spirit or soul, sometimes life.—3. *My life yet whole within me*. So the Am. Rev. "Though worn by disease, he still has life and energy sufficient to make protestation."—*breath . . . nostrils*. See Gen. ii, 7.—4. *muttereth*. "The Heb. word implies a low sound, murmuring or muttering." *Lewis*.—5. *expire* (Heb. *breathe out*).—*Far be it from me* (Heb. *be it profane to me*). This phraseology is preferred by the Am. Rev.—6. *Of days of mine . . . reproacheth not* (Heb.) = in all my days there has been nothing for which my conscience reproaches me.? Luther renders quaintly, "My conscience bites me not in respect of my whole life."—8. *though he get him gain* (Heb.). Substantially the Com. Vers., adopted by the Am. Rev., and preferred by Rosenmüller, Merx, Conant, Cook, O. Cary, and Marshall. But Noyes (in substance), Ewald, Delitzsch,

Dillmann, Davidson, Genung, Gilbert, Driver, Jennings, and the Eng. Rev., would read "When God doth cut him off."—doth draw away his breath (Heb.). Siegfried, rendering thus: "When God draws his soul out of his body," terms it "a rather comical conception." But is not the imagery merely intended to express a reversal of the process by which "man became a living soul"? Literal prose interpretation of poetry is sometimes "too comical for anything"!

Special attention is called at this point to the arrangement of speeches. As suggested at the beginning of the notes on Chap. XXV, some distinguished scholars suspect that serious blunders as to the succession have crept into the received text.

Beginning with "Let mine enemy be as the wicked," Moulton assigns to Zophar all that follows to the end of Chap. XXVII, and the whole of Chap. XXVIII. Froude (in his *Short Studies on Great Subjects*, ed. of 1872, p. 255) remarks: "Eliphaz and Bildad have each spoken a third time: the symmetry of the general form requires that Zophar should speak; and the suggestion was first made by Dr. Kennicott (1776) that he did speak, and that verses 11 to 23 (in the Common Version) belong to him." Eichhorn (1752–1827) takes them to be a summary by Job of his adversaries' opinions. Ewald believes that Job is receding from his former views. Cheyne "conjectures that verses 8–23 belong to the third speech of Zophar." Marshall and Siegfried think that verses 5–11 of XXVI ought to follow next after XXV, 5. See (in the "*Cambridge Bible for Schools and Colleges*") Dr. A. B. Davidson's *Introduction* (p. xxxv *et seq.*) and his text and notes (pp. 189, 190).

If we regard Job as all the while of sound mind, the difficulties arising from his frenzied utterances, inconsistencies, and abrupt incoherencies appear insoluble. It enhances the pathos of the situation to conjecture that, under the stress of terrible afflictions, his brain may have become at times disordered.

Chap. XXVII. 10. **delight**, *etc.* See xxii, 26.—11. **What's with the Almighty** (Heb.) = the plan or purpose of the Almighty?—12. **breath** = empty breath, vanity. See *Macbeth*, v, iii, 27 (Sprague's ed.); *Job* xxi, 34.—13. **this . . . the portion**, *etc.* See xx, 29.—14. **If his sons multiply, for sword** (Heb.). The more children, the more



bereavement! — 5. widows wail. *Ps.* lxxviii, 64.— 16. dust . . . clay (Heb.). Symbols of plenty; also of frailty? See *Zech.* ix, 3; *Job.* iv, 19; xiii, 12; xxxiii, 6.— 16, 17. Neat introverted parallelism? — 18. as the moth. So the Com. and Rev. Vers. Siegfried objects that moths do not build houses! See viii, 14, where the Heb. has “spider’s house.” “Some ancient versions here have ‘as the spider.’” — 18. booth = a slightly built movable hut, a watchman’s shanty. — 19. is not gathered = is not “gathered to his fathers” for decent burial. Instead of “but is not gathered,” some ancient versions prefer a text rendered “but not again”; *i. e.*, but he shall do so no more = but he does not do it again (because, meantime, the catastrophe has come). So marg. read. Eng. Rev. Vers., the Sept., Delitzsch, Dillmann, Ewald, Renan, Siegfried, Driver, *etc.* Cook would give us “it (*i. e.*, his wealth) shall not be gathered.” — his eyes . . . he is — not (Heb.) = he wakes only to see his murderers (Cook, Davidson)? in the twinkling of an eye he is no more (Barnes)? his eyes are open in the stare of death? See *2 Kings*, xix, 35.— 20. like waters, *etc.* See xxii, 11; *Nahum* i, 8; *Ps.* xviii, 16; *Matt.* vii, 27.— 21. East Wind, *etc.* Particularly violent, often scorching, in western Asia.— snatcheth, *etc.* Like Homer’s Harpies (lit. *snatchers!*), personified storm winds.— sweepeth. So all the Rev. Vers.— 22. hurleth = *God* hurleth? An upward glance, more expressive than speech, may indicate *who?* — Shall clap their hands, *etc.* *I. e.*, in mockery and malice? “Shall” is jussive here, expressive of will? See xxxiv, 37; *Lam.* ii, 15. May a gesture show that men in general are meant?

Chapter XXVIII. This noble chapter is a standing puzzle to all who seek a logical context. It is a magnificent poem complete in itself; but it is not easy to see how it explains anything that has gone before it, or throws light upon what follows. It reads like a sublime soliloquy, spoken by Job in a lucid interval. Incredible anguish of body and soul had preceded it, darkest and bitterest pessimism with luminous flashes interspersed of glad and glorious faith; and now to this poor exhausted frame an hour of peaceful rest has come. For a little while, clear reason resumes her sway. In the respite, before the agony returns and the death struggle begins, he announces to bystanders and to the world the life-lesson taught by his observation, his reasoning, and his meditations?

Verse 1. **For** (Heb. *ki*) = because. Unable to find any logical sequence calling for the usual meaning of the word, the translators of the Com. and Rev. Vers. have ventured either to omit it altogether or to render it "surely." Is it a gossamer marking a transition? Having like Œdipus "travelled many paths in wanderings of thought," he now and then emerges suddenly from this hell on earth as if waking from a hideous dream. Lack of logical sequence enhances the pathos?

"Hours there be of inmost calm,  
Broken but by grateful psalm:  
And at times his worn feet press  
Spaces of cool quietness,  
Lilied whiteness shone upon  
Not by light of moon or sun."

— Whittier.

— **verily**. So we venture to translate the Hebrew (*yesh*), a substantive used adverbially, reminding us of Aristotle's Greek *to einai*, the essential nature, the inward *reality*, the "IS-ness"! It is emphatic.—**vein** (Heb. *place of going forth*, source; Lat. *exitus*, Germ. *quelle*).—**gold they fine** = gold which they refine.—2. **dust** (Heb.) = loose earth? **stone outpoureth** (Heb.) = stone ore is fused into (Canaan)? "Brass" in the Old Testament includes copper, bronze (alloy of copper and tin), and our brass (alloy of copper and zinc)?—**Setteth** = the miner sets. Such omission of the subject reminds of Browning; *e. g.*, in *Caliban Upon Setebos*.—**Shade of Death** = deepest darkness. See iii, 5; xxiv, 17.—4. **From with sojourners** (Heb.) = away from the vicinity of sojourners. Doubtful phraseology.—**breaketh-through a shaft** (Heb.) = sinks a shaft or pit by breaking through the ground (Gesenius)? Siegfried omits the 2d line of the Heb. text in this verse as "entirely without sense." Perhaps we may paraphrase thus: Beneath the miners' huts, down and away, forgotten by those who tread above, they work suspended.—5. **by fire, etc.** Pliny (A. D. 23–79) describes processes of breaking rocks by fire (in *Historia Naturalis*, xxxiii, iv, sec. 21).—7. **That path** = the miner's path.—**descried**. The Heb. (*shazaph*) is said to be stronger than the Eng. "seen." Note on verse 21, *post*.—8. **sons of pride** (Heb.) = large ravenous beasts? "Most probably reptiles" (Jennings, following Driver, citing *Genesis* iii)? See xli, 34.—**thereby**. Gesenius and Cheyne prefer to use "over it."—10. **passages**. The exact



meaning of the Heb. is doubtful; but “passages” makes a better parallelism than “rivers” or “channels.”—11. **weeping** (Heb.) = trickling of tiny streams? This picturesque word still used by miners?—12. **WISDOM**. The Heb. has the demonstrative “the” or “this,” indicating *absolute* wisdom?—**whence** (Heb.), *etc.* Lit. *from where shall it be come to?* The question in the first line of this verse is as to *source*, in the second as to *place*.—13. **the price** (Heb.). By changing a single Heb. letter (*ayin* to *daleth*), the word signifying “price” is changed to a word signifying *way*, which many prefer as better suiting the context. The question is of *source* or *place*, they say, and not of *value*, until we come to 15. So the Sept., Merx, Davidson, Siegfried, Driver, Peake, Royds, Jennings *et al.* The Masoretic text (reading *price*) has, however, its defenders; and the Com. and Rev. Vers., English and American, follow it.—14. **Deep** = the primeval Chaos? the mass of waters covering the earth at creation (Gesenius)? See *Gen.* i, 2.—Four vast regions appear to be often in the poet’s mind; viz., “the Land of the Living,” “the Deep,” “the Sea,” and “the Underworld”; which last includes Sheol (*Hades*) and *Abaddon* (Tartarus). See *Gen.* i, 2; vii, 11; *Exod.* xx, 4; *Ps.* xxiv, 2; lii, 5; cxxxvi, 6.—16. **lifted, etc.** (Heb.) = weighed in the old-fashioned scales. See note on vi, 2.—**Ophir’s, etc.** Locality uncertain. See note on xxii, 24.—17. **gold and glass**. Glass was then rare and costly. Have we here a sort of hendiadys? “glass adorned with gold,” says Prof. Lewis.—**jewels of the purest its exchange** (Heb.). The Heb. word (*paz*), denoting “purified,” is translated “fine gold” in *Ps.* xix, 10, and in seven other places in the O. T.—18. **worth** (Heb.) = possession (Gesenius)? acquisition (B. Davidson)? acquiring (Bagster)? By meton. the Com. and Rev. Vers. have “price.”—19. **the hid-away** (Arabic) = that which is hidden away in treasures.—20. **The Wisdom**. See note on verse 12.—21. **the winged of . . . kept close** (Heb.) = kept concealed from the birds that fly highest. Allusion to their wonderful power of vision. See verse 7 above, and xxxix, 29; also *Eccles.* x, 20.—22. **Destruction** (Heb. *Abaddon*, abyss of the “infernal pit,” abode of Destruction). **Death**. See xxvi, 6; *Ps.* xlix, 14, 15; *Rev.* i, 18; ix, 11.—**with our ears** (Heb.) = distinctly? only vaguely with our outward organs? Gesenius regards the expression as emphatic.—23. **its way** (Heb.) = the way thereto (Driver)?

See *Gen.* iii, 24.—In the next two lines *He* is emphatic, says Driver.—26. **Upon His making rule** (Heb.) —27. **recounted it . . . searched it out** (Heb.). “Wisdom,” says Driver, “is regarded here as a concrete object, or, as we should say, an idea, of wonderful complexity; which, at the Creation (verse 26), God ‘saw,’ ‘recounted’ or surveyed in all its various parts, ‘established’ or set up as though it were a model, ‘searched out’ or thoroughly explored and finally realized in the universe of created things.”—28. Cf. *Prov.* viii; *Ecclesiasticus* xxiv.

Froude takes the whole of this xxviii<sup>th</sup> chapter to be the utterance of Job, “Job’s victory and triumph.” See his eloquent comments (*Short Studies on Great Subjects*, pp. 255, 256).

Chapter XXIX. 2. **Oh were I** = Oh that I were (Heb. *Who’ll give that, etc.*). See xiv, 13; xix, 23; xxiii, 3.—**months** = during months.—**the days** = in the days.—4. **autumn days** (Heb.) = days of ripe age?—familiar favor = friendly and confidential converse? close communion? friendship (Am. Rev., Jennings, and Driver)? the secret of God (Com. and Eng. Rev. Vers.)?—6. **curdled milk**. “Butter,” say the revisers. See xx, 17.—**oil** = petroleum (Davidson, Peake)? olive oil (Driver)? “The olive flourishes in rocky soil . . . the presses were commonly cavities hewn out in the rock.” Driver.—7. **Upon my going out** (Heb.). There is some doubt as to the relative positions of Job’s country seat and the city gate. “To the gate through the city” is the language of the Com. Vers. “To the gate unto the city” is the phraseology of the Rev. Vers. Did he go *through the city to reach the gate* where the court was held? or would he go *through that particular gate to enter the city*? The Heb. may be construed to suit either interpretation.—**gate beside the city**. Here courts of justice sat. *E. g.*, “Sublime Porte” = high gate = seat of the supreme tribunal.—8. **hid themselves**. “As though unworthy to catch Job’s eye; with “more than Spartan reverence for age and dignity.” Cook.—9. **hand laid, etc.** Gesture enjoining silence, as in Shakespeare’s

“And still your fingers on your lips, I pray.”

*Hamlet* I, v, 188 (Sprague’s ed.) —10. **was hushed** (Heb. *hid itself, or was hid*).—11. **called me blest** (Heb.).—12. **The orphan, and to him no helper** (Heb.) = the father-



less and also the helpless (Com. Vers. and Conant)? the fatherless who had none to help him (Gesenius, Douay Vers., Noyes, Barnes, Rosenmüller, Umbreit, Herder, Marshall, Rev. Vers., Peake, Jennings)? "Either rendering permissible." *Driver*.—14. it clothed itself with me (Heb. *it put on me*). So Gesenius, Conant, Davidson, Marshall, Driver, Peake, Jennings, and the R. V. marg. read. Shakespearian vividness of personification! See *Macbeth*, I, vii, 35–37 (Sprague's ed.). In *Judges* vi, 34, the marg. read., Rev. Vers., has "The Spirit of the Lord clothed itself with Gideon!"—16. And . . . the cause, I searched it out. So lit. the Heb. But Davidson, Marshall, Driver, Peake, Jennings, and the Rev. Vers. would read "the cause of *him* I knew not," etc. Any practical difference in the result? Ever alert, vigilant, eager to find and relieve the unfortunate.—17. We endeavor to reproduce the energy of the orig.—jaws (Heb. *biteres* = great teeth)—18. With my nest I shall expire (Heb.) = I shall die in my home? in my dwelling? Does the word *nest* suggest the simile in the next line, illustrating Whiter's theory of the *Association of Ideas*, one word by its sense or sound curiously suggesting another? See on this point note in *As You Like It*, II, vii, 44 (Sprague's ed.).—And like the phoenix, etc. Instead of *phoenix* the usual versions give "sand." But to compare the number of his future days on earth to the countless millions of grains of sand is a hyperbole too extravagant. And how is he to expire in his family home after those many millenniums? The acute verbal critics, Conant, Gesenius, Siegfried, Jennings, prefer to read "sand." The Greek *phoinix* (phoenix) in Herodotus and other Greek authors means the *palm tree* as well as the fabulous Egyptian bird. The Vulg. has "palm"; the Sept., "branch of palm"; and Prof. Tayler Lewis argues most ingeniously for "palm-tree." The word *nest* favors about equally the tree and the bird. The word *with*, in *with my nest*, is significant. The phoenix was fabled to live five hundred, some said one thousand, years; then to make for itself a nest of spices, in which it was burned to ashes *with* its nest. The distinguished oriental and Hebrew scholar, Dr. R. W. Rogers, of Drew Theological Sem., wrote us as follows: "I prefer to read 'phoenix.' . . . There is considerable support among versions for 'sand'; but it is not sufficient to outweigh the uniform ancient Hebrew tradition and the analogy of language."

So Delitzsch arguing at some length. Peake prefers phoenix. So Royds.—See Shakespeare's *The Tempest*, III, iii, 23 (Sprague's ed.); also the Class. Dict., especially Anthon's.—Verse 19. **spread out to the waters** (Heb. *opened to the waters*).—20. **my bow**—my strength and vigor? See *Gen.* xlix, 24.—22. **discourse distilled**. See *Deut.* xxxii, 2; Homer's *Iliad*, I, 249.—23. **as for rain, etc.** The “former” or “early” rain, important to start the growth, fell in the late autumn or early winter; the “latter” rain, needed to fill out and ripen the grain, came usually in March. We hardly appreciate the preciousness of rain, especially of the spring rain in those regions.—24. **Believed they not**—if they were despondent (or when they had no confidence)? So Am. Rev.; marg. read. Eng. Rev.; also in substance Merx, Delitzsch, Renan, Ewald, Davidson, Genung, Dillmann, Gilbert, Marshall, Driver. The Com. Vers. and the Eng. Rev. have, “If I laughed on them, they believed it not”; so Noyes, Conant, Cook, O. Cary. These explain “they believed not,” by saying they could hardly believe the great man could be so condescending, or that they were so fortunate as to gain his warm approval. The Am. Rev. (1901) gives us, “I smiled upon them when they had no confidence.” So Jennings.—**my face light they cast not down**—they shunned everything that might bring a shade of displeasure to my countenance (Cook, Conant)? their despondency never clouded my cheerfulness (Davidson, Driver)?

Verses 21–25 belong logically and rhetorically next after verse 10. Why are they not there? Is the dislocation a symptom of his malady?

In all literature it would be difficult to find a more finished and beautiful portrayal of a noble character than Job has painted of himself in this twenty-ninth chapter. But with the recurring violence of his disease, the frightful contrast between the past and the present looms up more terribly than before. Lucidity alternates with rayless gloom. We have basked for half an hour in the “sweetness and light” of a great and gifted soul. But the interval of calm has ceased. A relapse comes. Frenzy returns; and we

“Now see that noble and most sovereign reason,  
Like sweet bells jangled out of tune, and harsh.”



Chief in the assembly; king in the army; *best of all*, as capping the moral climax, *comforter of the sorrowing*! But now despised by even the lowest of human beings, tortured beyond endurance by disease, falsely accused by those who should have been his best friends, seemingly abandoned by God, he is almost if not quite delirious with indignation and agony.

Chapter XXX. Verses 1-8, descriptive of outcasts, possibly aborigines.—Verse 1. **less in days** (Heb.) = younger.—2. **Even their hands' strength**. All the strength they have, their *brute* strength, is prematurely gone.—2. **in whom completion**. Text somewhat doubtful. The Com. Vers. gives "old age"; the Rev. Vers. "ripe age," with marg. read. "vigor." In the fifth chapter, verse 26, the word is rendered *full age*. The idea implied appears to be *completeness*, maturity, manhood.—3. Text and sense disputed.—**gnawing** (Heb. = those gnawing)?—4. **pluckings** (Heb. = what is plucked off for those gathering)?—6. **horror of the valleys** (Heb.) = in the most dreaded of valleys (Driver)? gloomy gorges (Conant)? clefts of the valleys (Rev. Vers.)? frightful valleys (Am. Rev.)? Etymologically they appear to be chasms or wadys worn down by torrents of water.—**holes of the earth and rocks** (Heb.). They are troglodytes, cave-dwellers like wild beasts.—7. **nettles**. Gesenius renders the word "brambles"; others, "thorn-bushes."—**huddled** (Heb.) = gathered close together. For mutual warmth? for protection? The marg. read. of the R. V. is "stretch themselves"—10. **spare** (Heb.) = withhold.—**from my face, etc.** (Heb.) Does it mean they spit in my face (Com. and Rev. Vers.)? standing at a distance, spit in my face? they spit at the sight of me, in my presence, an offence against propriety? See xvii, 6; *Is.* 1, 6.—11. Text and meaning uncertain.—**His rein** = rein holding my enemies in check? rein holding *Himself* in check? rein holding *me* in check? The Com. Vers. gives, "Loosed my cord," explained by Delitzsch as "the life power, which holds together our bodily frame." Cook concurs. See "tent-cord" in iv, 21. The Rev. Vers. have "His cord." Our first explanation perhaps makes the best parallel with the following line?—12. **the beast-brood** (Heb. *offspring of beasts*) = the gang of wretches described in the first ten verses of this chapter?—**cast up against me, etc.** Siege imagery again. See xix, 12.—13. **to them no helper**. Conant would translate thus: "There

is no helper *against* them.”—14. a wide breach, *etc.* The latest revisers give us, “As by (or through) a wide breach they come.” The Com. Vers. has “They came as a wide breaking in (of waters).”—under (Heb.)—15. Terrors, *etc.* See *Par. Lost*, II, 801 (Sprague’s ed.)—mine honor. So the Rev. Vers. Mine honor = my princely dignity?—16. poured out upon me (Heb.) In tears and groans?—17. By night my bones are pierced from on me. We endeavor to translate lit.; but the line is variously interpreted.—gnawers of me = my gnawing pains (Gesenius, Peake, Jennings, and Rev. Vers.)?—18. force = force of God? of myself? of my attendants? of my pains (Jennings)? of my disease (Rev. Vers.)? The Eng. Rev. give, in the marg., “of God,” which the Am. Rev. (1901) adopt.—changed = disfigured (Conant and Rev. Vers.)? We adhere to the Com. Vers.; but no explanation is entirely satisfactory. Says Siegfried, “The underlying image is that of pursuit by an enemy: the pursuer seizes him by his garment, in which he is closely enveloped, and throws him down. See next verse.”—20. I stand up, and thou lookest at me, *etc.* So the Eng. Rev. In this line Noyes, Siegfried, and many others following the Com. Vers., insert “not,” which Siegfried declares to be “absolutely necessary.” But does not the affirmative statement lend a more dramatic interest? The Am. Rev. read, “thou gazest at me.” “Gazest” is perhaps too significant of regardful *interest*. Cold indifference seems complained of.—21. turned to cruel (Heb.)—Thy hand’s strength (Heb.)—persecutest. So the R. V.—22. liftest me . . . in storm (Heb.). Reminds of Carlyle’s description of the “Sahara Waltz” (*French Revolution*, xvi, Chap. i).—23. house of meeting (Heb.) = the grave? Sheol?—24. Text and translation questionable. Siegfried declares that the received text “seems here, as well as in the versions, to be entirely void of sense.” So difficult is it to straighten out into smooth syntax the broken speech of one almost dying! We endeavor, however, to translate the words literally, and in the order in which they stand in the received text; as follows:

“Merely — not praying! — will stretch out the hand,  
Though, none the less, in his calamity he cry for help;”

and we interpret thus: One in my condition cannot formulate a prayer, but merely stretch out an imploring hand,



and in his calamity utter an *inarticulate* cry for help.—25. **hard-of-day** = him whose day was hard = him who was in deep trouble?—26. **thick darkness**. “A poetic word here and in iii, 6; x, 22; xxviii, 3,” says Gesenius.—27. **come upon me** (Heb.)—28. **Darkened . . . without the sun** (Heb.) = darkened in skin, but not tanned by the sun (Gesenius, Dillmann)? darkened in attire, in a gloomy sunless condition (Delitzsch)? in dark and squalid attire as a mourner (Driver)? discolored by black leprosy, not sun-browned (Cook)?—**went**. He does not go about *now*! Is he now allowed in the assembly? See Chap. ii, 13.—29. **jackals . . . ostriches** (wailers). These creatures have mournful voices?—**ostrich-brood** (Heb. *offspring of the ostrich*)—30. **My skin**—**from on me**—**black** (Heb.) *I. e.*, my skin turns black, and falls from me (Rev. Vers.)?—31.

And unto mourning is my harp,  
My pipe to voice of weeping. (Heb. lit. trans.).

Chapter XXXI. Another lucid hour! He improves it to asseverate his perfect innocence!—1. Heb. *I cut a covenant* (alluding to the custom of cutting up victims offered in sacrifice, in order to give solemnity to the compact).—**for mine eyes, etc.** Not *with* my eyes: the eyes are not simply a party to the agreement: a law is prescribed *for* them. Is the covenant with God? with himself?—**gaze on, etc.** See *Matt. v, 28*. “Job’s morality has a true ‘evangelical tinge,’ condemning sins of the heart.” *Cheyne*.—2. **from God the portion** = the God-given allotment.—4. **Doth He not, etc.** *He* is emphatic.—5. **insincerity** (Heb. *shav’* = falseness). The word seems stronger than our “vanity.”—6. **even balance** = scales of justice. See note, vi, 2. “In the Egyptian Ritual the ‘balance’ forms an essential part of the ‘Judgment of Osiris.’ See Vignette, Chap. cxxv, *E. R.*, or *Todtenbuch*, Pl. iv.” *Cook*.—7. **the way** = the way of righteousness.—**after my eyes**. See 1st verse.—8. The ‘stage direction,’ *JOB (rising and lifting his hands)*, which the M. R. B. prefixes to this chapter, might better come in here?—**my produce** (Heb. *issues, upspringings*) = produce of my field (Davidson, Marshall, Driver, Rev. Vers.)? plants (Geneva Vers.)? offspring (Com. Vers.)?—9–12 refer to *married* women?—9. **lain in wait** (Heb. *lurked, waited secretly*). Singularly the versions with hardly an exception make the blunder of

using here the words "laid wait," which properly mean "formed an ambuscade"; since "laid" comes from "lay," to *place*; "lain" from "lie," to rest (lurk, or be) in a crouching or reclining position with sinister intent.—10. **grind** = grind grain with the hand-mill, the work of toiling women, slaves, and captives. See *Is.* xlvii, 2; *Judges* xvi, 21; *Matt.* xxiv, 41; Milton's *Samson Agonistes*, 35, 1161. (Not a treadmill in Milton's drama; for Samson says, "My heels are fettered, but my fist is free.") —11, 12. We endeavor to follow here what appears to be elliptical, dramatic, perhaps ejaculatory, in the original.—12. **Abaddon**. See xxvi, 6; xxviii, 22.—13. **the right** = the legal right? the equitable right? the cause (Com. and R. V.)? suit in litigation? —13. **their contention** (Heb.).—15. Virtual recognition here of the universal brotherhood so finely formulated by St. Paul in his masterpiece spoken on Mars' Hill, *Acts* xvii, 26? —16. **the wish** = what they desired to obtain? —**to fail** = waste away, pine and perish with vain longing. See xi, 20; *Ps.* lxix, 3.—18. Whether in oratory or poetry, it is almost impossible to produce a sufficient impression without over-statement.—20. In the second line here, as in the second line of 15 above, the translators insert the word "not."—21. **For** = because.—**in the gate** = in the court that held its sessions next the gateway? See v, 4; xxix, 7; Shakespeare's *Meas. for Meas.* v, i, stage direction.—23. **for His Loftiness** (Heb.) = because of His awful sublimity. The usual versions have "highness" or "excellency." Conant and the Am. Rev. have "majesty." —**I could not** = I could not do such wrong? I am powerless (Conant)? —24. **hoarded** (Heb. or Arab. *hid away*) = finest gold, or most precious treasure stowed away? xxviii, 19.—25. **for** = because. So in 21 and 23 above. See *Merch. of Ven.* i, iii, 36; *The Tempest*, i, ii, 272 (Sprague's editions).—24, 25; idolatry of wealth: 26–28, idolatry of sun and moon.—26. **beheld** = specially regarded? —**The Light** (Heb.) = the "greater light," the sun. See *Gen.* i, 18.—**when brilliant** (Heb. *when it shone*; unwonted lustre implied).—27. **my heart, etc.** No form of idolatry was more common. See *Jere.* xlv, 17–25; *Ezek.* viii, 16; *Deut.* iv, 19; *2 Kings* xxiii, 5; the *Koran*, vi, 76; xli.—**kissed my hand my mouth** (Heb. *my hand kissed to mouth*). The commentators appear uncertain as to *which* kissed! "Mouth kissed" is prose; "hand kissed" is poetry.—28. **for magistrates** = to be taken cognizance of by



the judges. Verse 11 *ante*.—**I'd been false** = I should have been false. An idolater in secret; in public, ostensibly a worshiper of God! See *Rom.* i, 25.—30. **life** (Heb. *breath*). So iii, 20; vi, 7, and elsewhere.—31. **Who'll give forth** (Heb.) = who'll say.—**From his meat we've not been satisfied** (Heb.) — 32. **doors** = double doors? The word is in the dual number.—**way** (Heb.). So that the wayfarer might freely enter? The Heb. word is often used poetically for "traveler."—33. **Adam-like**. Most scholars prefer to use the expression "man-like," or something equivalent. The Heb. allows either rendering. Adam tried to hide his sin, *Gen.* iii, 8–10.—34. **Because** (Heb. *ki*, giving the reason for what precedes). We follow the R. V.—35. **Oh had I one to hear me** (Heb. *Who'll give me to listen to me*. So in xi, 5; xix, 23; xxix, 2).—**signature** (Heb. *mark*, or *sign*) = subscription or sign manual affixed to pleadings? a sign cruciform (Gesenius)?—**scroll** (Heb. *book*; in the form of a roll) = indictment? accusation? Interpret thus: Oh had I the formal indictment!—36. **lift** (Heb.) — 37. **The number of my steps I'd tell** (Heb.) = I'd tell Him every act of my life (Davidson)? disclose in detail every step of my life (Marshall)?—39. **strength** (Heb.) = produce, fruit?—**money** (Heb. *silver*); money paid to the laborers? See *James* v, 4.—**owners** (Heb.) = the rightful owners of the produce? the rightful owners of the land? See xxiv, 2; *Micah* ii, 2.—40. **thorns** (Heb.). This rendering of the Heb. word is preferred in the lexicons of Gesenius, B. Davidson, and Bagster.—**noisome weeds** (Aramaic). The latest editors prefer this phrase to "cockles." All the versions give it as a marg. read.—Verses 38, 39 seem to come in awkwardly after 37. Logically they belong next after 12 or 23 or 25;—or 38, 39, 40 might follow 34. Furthermore the splendor of verses 35, 36, 37, ending with

#### AS PRINCE WOULD I GO NEAR HIM,

constitutes a natural close to this remarkable speech. And yet something is needed immediately to precede and introduce the final imprecation.

If the rhetoric is faulty, may the sufferer's extreme agitation account for it? Is it not sometimes so in Shakespeare? See *King Lear*, II, iv, 275–283 (Furness' ed.); *Macbeth*, I, ii, 20–22 (Sprague's ed.).

Chapter XXXII. 2. **Buzite**. See *Gen.* xxii, 21.—3. Davidson points out the error in the Com. Vers. It should read, “had not found an answer and condemned Job.”—4. **waited for Job with words** (Heb.) = waited to speak to Job.—5. **anger**. The word “wrath” in this verse, and in verses 2 and 3 above, is evidently too strong. The Heb. (*aph*) = nostril, face, anger, sometimes wrath.—6. **Small I . . .** (etc., as far as) **teach wisdom** (Heb.) —7. **breathe out my opinion, etc.** = show you my views.—8. **The Almighty’s breath, etc.** See *Gen.* ii, 7; *John* xx, 22.—9. **Justice**. This word conveys the meaning at present more accurately than “judgment”?—11. **reasonings**. So the Am. Rev.—12. **to Job, etc.** = Job has not one that confutes him.—13. **That, etc.** The R. V. supply “Beware.” It does not seem necessary, and it is not in the orig. May Elihu’s thought be, “I mention your failure, lest you should say,” etc.; “whereas, on the contrary, I can overthrow Job’s arguments”?—**putteth him to flight** (Heb.).—14. **against me, etc.** Is Elihu conceited?—15. **They are amazed**. Well they might be?—Are 15–20 an “aside”?—**Words have been taken from them** (Heb.) = they have not a word to say (Rev. Vers.)? “The 3d pers. plu. for the passive.”—16. **wait for they speak not** (Heb.) = wait on account of their silence?—19. **Will burst** (Heb. *will be burst*).—**bottles** = wine-skins? See *Matt.* ix, 17.—**’t will be breath** (Heb.) = it will be like getting out into the open air, and taking breath? it will be refreshing?

Chapter XXXIII. 2. **in my palate** (Heb.) = with inner good sense? with discernment? with taste? properly formulated before it reached my lips?—3. **purified** (Heb. *separated*; *i. e.*, from error) Gesenius makes the participle equivalent to an adverb meaning “purely.” The R. V. give “sincerely.”—6. **Lo I, etc.** = notice that I, agreeably to your wish, am in the same relation to God as you are. As to the *wish*, see ix, 32–34.—**moulded** (Heb. *pinched*; *i. e.*, as a piece of clay pressed by the potter’s fingers) —7. **my hand’s . . . heavy, etc.** (Heb.) —For *hand’s palm* the R. V. substitute “pressure.” See xiii, 21.—Verses 8, 9, 10, 11. Elihu remembers well!—10. **grounds of quarrel, etc.** The Heb. word is variously rendered occasions, frustrations, enmities, alienations, pretexts, withdrawals, opportunities. Coverdale (1535) renders the line, “He hath pyked a quarrel with me.”—13. **For of His, etc.** = because of His giving no account of any of His affairs.—14. Not-



withstanding His infinite greatness, He *does* vouchsafe some account, though man "heedeth it not."—15. **vision of the night, etc.** See iv, 13, 14 *et seq.*—16. **uncovereth** (Heb.) — **sealeth** = confirms? — **instruction.** The Heb. implies also *admonition* or *warning*; and the commentators tell us this suggestion of *warning* is Elihu's most important contribution to the solution of the mystery of suffering.—17. **withdraw the man** — the deed (Heb.) = withdraw the man from his purposed deed.—**cover** (Heb.) = hide from view, lest it attract?—18. **missile shafts** = weapons hurled or shot = God's destructive judgments (Davidson)? —20. **life** = spirit? appetite? —23. **messenger** (Heb.). The "messenger" was often an angel; and, as the etymology implies, an angel was usually a messenger.—24. **A ransom.** "Nothing else than Job's trial itself" (Jennings).—25. **Fresher . . . again** (Heb.).—26. **with shouts of joy** (Heb.) —27. **singeth.** So recent vers.—yet 't was not requited me. So Conant, Davidson, Gilbert, Driver, Peake, Jennings, Marshall, and marg. read. R. V. We follow the Heb.; but the Com. Vers. (followed by the Rev.) has "it profited me not," an idea which seems incongruous with the joy.—29. **twice, thrice** = often.—30. **To light in light of the living** (Heb.) = that he may be enlightened with the light of life (R. V.)? —32. **If words there ARE** (Heb.) = if there is anything to be said = if thou *hast* anything to say (R. V.).

In Chapter XXXIII, after his long and nervous introduction in XXXII, continued through the first six or eight verses of XXXIII, Elihu settles down to business. He tells of God's beneficent ministrations through visions, dreams, sickness, and angels. Genung imputes to him in xxxii, "verbosity, self-confidence, egotism, and tumidity mistaken for inspiration," and in xxxiii he thinks he discovers "a full-fledged theory of atonement."

At the conclusion of xxxiii the M. R. B. appends the "stage direction," (*He looks to Job: Job makes no sign. Elihu turns to the three Friends.*)

Chapter XXXIV. 2. **ye wise, etc.** = ye three Friends (Moulton)? ye wise who are among the bystanders? ye wise anywhere? — **knowing** (Heb.) = ye that have knowledge.—3. **ear trieth.** Echo of xii, 11? —4. **Choose we** = let us choose.—5. **Job hath said, etc.** See ix, 21; xxvii, 2, 5, 6, *etc.*—6. **I am a liar** (Heb.) = I am accounted a liar (Rev. Vers.)? — **my arrow** (Heb.) = my arrow wound.

See vi, 4; xvi, 13. Metonymy of cause for effect?—**no transgression** = innocent. "The two Heb. words coalesce into one idea." *Gesenius*.—7. **Drinketh, etc.** (Heb.) = delights in impious mockery? thirsts for scornful utterance?—"Elihu is offensive; too positive and dogmatic." *Cheyne*. See xv, 16.—9. **It nothing profiteth, etc.** See ix, 24; xxi, 7-26.—in the delighting of himself (Heb.)—10. **heart** (Heb.) = understanding? "brains"? So in xii, 3; xxxiv, 34.—11. **render** = requite.—14. **heart** = mind, attention.—on **Him** (Heb.) = upon Himself (Davidson, Marshall, Driver, Am. Rev. (1901), Jennings)? upon man (Com. and Eng. Rev. Vers., Conant)? make Himself the object of His exclusive regard? be strict to mark iniquity?—**spirit . . . breath, etc.** See *Gen.* ii, 7; *Eccles.* xii, 7.—16. **If understanding** = if thou hast understanding.—**this** = this which is to be said in 17 *et seq.*—17. **wilt condemn, etc.** See xviii, 25.—18. **belial** (Heb.) = vile, both worthless and wicked. The personification of "belial" came later. See *2 Corinth.* vi, 15.—18. Note two interpretations; (1) Is it fit that a man should say to a king, "Thou art wicked (belial)"; (2) Wilt thou condemn God who saith to a king, "Thou art wicked (belial)." The Am. Rev. prefer the latter. So Peake and Jennings.—19. **face** (Heb.) = persons.—**accepteth** = shows partiality to.—20. **A wink** (Heb.) = in a wink, in a twinkling.—**without hand** (Heb.) = without human agency? See *Dan.* ii, 34, 45; viii, 25; *Lament.* iv, 6.—21, 22. See *P.s.* cxxxix, 11, 12; *Henry V.* iv, i, 157 *et seq.*; *Xen. Anabasis*, II, v, 7.—23. **on a man.** Man is emphatic?—**think twice** = take the subject into consideration a second time?—24. **without inquiry** = without investigation. This rendering is decidedly preferred by Conant, Davidson, Marshall, Peake, Jennings, and Driver, to the read. in the Com. Vers., "without number," and to the R. V., "in ways past finding out."—25. **in the night He overturneth, etc.** As the eruption of Mt. Pelée, May 8, 1902, wiped out the city of St. Pierre, Martinique!—26. **in the beholders' place** = (Heb. *in place of beholding*) = in the open view of spectators?—27. **because they turned from after Him** (Heb.) = because they turned aside from following Him (R. V.)?—28. **To cause, etc.** Result of their conduct? effecting God's purpose? both?—29. **He.** Emphatic.—**tumult make.** So *Gesenius*. The Com. Vers. has "make trouble." The R. V. read "condemn," *i. e.*, find fault (with God).—**face hideth** = shows



displeasure? See *Numbers* vi, 25, 26; *Psalms* iv, 6.—30. **Away from . . . reign** (Heb.), *etc.* = gives quiet away from? — **from the ensnarers, etc.** (Heb.) = hides His face from? — 31. **God.** Emphatic? — **borne** = borne chastisement? — **offend I not** = though I act not perversely (marg. read. R. V.; Ewald, Renan, Davidson, Gilbert, Marshall, Driver)? I will not offend any more (Noyes, Barnes, Conant, Genung, O. Cary, Com. and Rev. Vers.)? — 32. **Beyond my seeing** (Heb. *besides I see; i. e., in addition to what I see*). — **thou.** Emphatic? — **If.** Emphatic? — 33. **from with thee, etc.** (Heb.) = shall He recompense it according to thy mind? Must He follow your wishes? Are you dissatisfied? then choose a better way. Speak out.—34. **intelligence** (Heb. *heart*, as in verse 10 above).

Verses 29–33 are encompassed with difficulties. We have to read “between the lines.” Commentators disagree; but the general sense seems quite clear.—35. **wanting wisdom** (Heb. *not with wisdom*).—36. **My wish** (Heb.) = my desire is that.—**unto the end** (Heb.) = to the utmost? to “a finish”? He seems to think he could have added something more crucial to the tests which had taxed the ingenuity of “the Satan”! — 37. **rebellion . . . sin** (Heb.). Sin is a missing, a misstep; rebellion is disloyalty or even treason.—**Clappeth, etc.** Singularly our demonstrative applause by hand-clapping then expressed intense mocking disapprobation. See xxvii, 23; *Lament.* ii, 15.

Chapter XXXV. 2. **more . . . than God's.** See iv, 17. Inferential from ix, 22; x, 3; xii, 6, *etc.*—3. **thou say'st, etc.** Is the saying implied in ix, 22, 31, *etc.*; x, 3; xxi, 7 *et seq.*? — 4. **I.** Emphatic? — 5. **the skies, etc.** See xi, 8; xxii, 12.—**view** = survey (Gesenius)? 6. **doest thou to** = effectest thou against (Am. Rev.)? — 7. **If righteous, etc.** Repeating xxii, 2, 3. Deistic? — 8. **For a man like thee, etc.** = to a man like thee thy wickedness or righteousness would be effective, hurting or profiting (Com. and Rev. Vers.)? — 9. **From** (Heb.) = by reason of.—**they** = the sufferers? — 10. **giving** (Heb.) = who giveth? — **songs, etc.** See *Psalms* xlii, 8; lxxvii, 6.—11. **teaching** (Heb.) = who teacheth? — 13. **vanity** (Heb. *emptiness, unreality*) = empty cry (Am. Rev.)? — 14. **behold'st Him not.** See xiii, 24; xxiii, 3, 8, 9.—**cause** = case for trial? — **wait for, etc.** So the R. V. Sense doubtful.—15. **But now, because . . . not visit** (Heb.) — transgression. So Gesenius and Davidson. The R. V. give “arrogance.”—16. **breath** (Heb.) =



empty sound? See *Is.* xxix, 13; *Matt.* xv, 8; *Macbeth*, v, iii, 27 (Sprague's ed.).

Chapter XXXVI. 2. **wait for me** (Heb.) — **Because . . . yet words for God** (Heb.). Expanded into, "For I have yet somewhat to say on God's behalf." So the R. V.— 3. **from far** = from far-off ages? from distant regions? from heaven? with a broad grasp of the subject (Davidson, Driver, *et al.*)? — **Knowledge** = philosophy (Marshall)? — 4. **perfect in knowledge**. Meaning Elihu himself (Noyes, Barnes, Davidson, Cheyne, Genung, O. Cary, Cook, Raymond, Marshall, Peake, Driver)? Means God (Lewis)? See xxxvii, 16.— 5. **Behold, etc.** Ellipses filled with gestures, or, as in Tennyson, "Filled with light the interval of sound."— **mighty** (Heb. *kabbir*, a poetic word akin to the Arabic *Akbar* in the Mohammedan doxology? *ALLA AKBAR*, Great is Allah!) — **But none despiseth** (Heb.) — 6. **preserveth not, etc.** Contradicting Job? See xii, 6; xxi, 7, *etc.*— 7. **for aye** (Heb.). Lewis prefers to render the Heb. word by "in glory."— 9. **insolently** (Heb.) So Gesenius.— 12. **missile shaft**. The Heb. (*shelach*) properly signifies a weapon shot or hurled, as an arrow, dart, or javelin. Put for any weapon? for divine judgments?— 13. **anger** = resentment against God (Umbreit, Davidson, Genung, Driver, Peake, Jennings)? God's wrath against them (Barnes, Noyes citing *Rom.* ii, 5)? We give the lit. translation; which, as Conant remarks, "bears either interpretation."— **impure**. This word is etymologically more correct than the "hypocrites" of the Com. Vers. Confirmed by verse 14.— 14. **Dieth their soul** (Heb. *breath*) **in youth** (Heb.) — **sodomites** (Heb. *set apart, devoted*). They are "consecrated" to obscenity in heathen temples! dedicated to prostitution in the worship of Astarte! the *cinaedi* of Catullus and Juvenal; *hierodouloi* (temple-slaves) in the temple of Baal? See *Deut.* xxiii, 17; *Num.* xxv; *I Kings* xiv, 24.— 15. **by affliction, etc.** So the R. V. instead of the "in affliction" of the Com. V.— 16. **from the mouth of Straitness** (Heb.) — **food** (Heb. *the setting*, the "spread"; *i. e.*, the food set upon the table).— 17. **judgment of the wicked** = judgment expressed by the wicked, their condemnation of God (Umbreit, Barnes, Budde, Conant, Davidson, Delitzsch, Marshall, Jennings)? God's judgment on the wicked (Dillmann, Ewald, Driver)? — **Judgment and justice**. Combined? "judgment, of which the element is justice" (Conant)? Hendiadys? condemnation by God with penalty

(Jennings)?—**fast hold** (on thee)?—18. Interpretation doubtful. The translators supply “Beware,” which seems implied.—**lead thee into mockery**. Marg. read. E. R. V.—**ransom**=expiation? Job’s severe afflictions? In xxxiii, 24, Driver interprets “ransom” as meaning “the sinner’s penitence, brought about by sickness”; or, here, “sufferings, regarded as the price at which God will spare his life.” See verse 15. But from 17 to 20 the text and sense are disputed.—19. We adhere to the Com. Vers.—20. **pant not for** (Heb.)=sigh not for=long not for?—**go up** (Heb.)=go up (in smoke and flame)? vanish?—**in their place**=in the place where they happen to be?—22. **Lo, loftily God doeth in His power!** So the R. V.—25. **Afar off man beholdeth**. Too far away to be fully perceived and appreciated?—29. **rendings** (Heb.). See xxvi, 8.—**pavilion**. See *Ps.* xviii, 11.—30. **bottom** (Heb. *roots!*)=the ocean depths (Conant)? “the fountains of the great deep” (*Gen.* vii, 11)? “the bottom of the celestial sea,” “the waters that be above the heavens” (Marshall)? sea of clouds above (Hirzel, Schlottmann)? “the densest mass of waters as if drawn from the ocean depths” (Ewald)? To sift out the “argument” of verses 29, 30, 31, turning lofty poetry into bald prose, we might say, From the brightness of highest heaven to the darkness of deepest sea, He is working; yet is both just and kind.—See *Gen.* i, 7; *Ps.* xviii, 11–15; xxix, 3; xcvi, 2, 4; civ, 2; *Par. Lost*, II, 263–268 (Sprague’s ed.). Jennings thinks he sees in verse 30 a poetic picture of “the bright and dark sides of the thunder-cloud.”—31. **by them**=by lightnings and rain-cloud (Davidson)? by terrors and blessings of the storm (Conant)? by the spreadings of the clouds (Driver)?—32. **Both palms** (Dual form in the Heb.).—**strike the mark**. See vii, 20. Text and sense uncertain.—33. **of coming up**=that which cometh up=of Him, *i. e.*, God approaching (Davidson, Driver, Jennings)? ascending flame (Lewis, Genung)? approaching storm (Com. and Rev. V., O. Cary)? Conant renders thus: “Him who is on high.” Peake remarks that “more than 30 explanations of this verse have been given,” none satisfactory.

Chapter XXXVII. In the last verses of xxxvi and the first of xxxvii it appears as if Elihu would utilize the signs of an approaching thunder storm. At the close of verse 21 in xxxvi, the M. R. B. inserts as a “stage direction” the following: [*From this point signs of an approaching storm become visible in the sky.* At the end of xxxvi



(close of verse 33) the M. R. B. adds another "direction"; viz., (*A loud peal of thunder: the storm steadily increases.*

XXXVII. 1. *leapeth* (Heb.).—2. *Listening hear*. Heb. idiom expressive of emphasis. See xiii, 17; xxi, 2.—*rumbling . . . muttering* (Heb.)—3. *wings* (Heb.) = skirts, edges, ends?—4. *voice sublime* (Heb. *voice of sublimity*, or *voice of exaltation*).—*stay them* = stay the thunders and lightnings? let them linger (Conant)? flash after flash without intermission (Cook)?

" His voice sublime is heard afar,  
In distant peals it dies;  
He yokes the whirlwind to His car,  
And sweeps the howling skies! "

—6. *burst of rain*. Not ordinary rain, but heavy and prolonged? So Conant, citing *Gen.* vii, 12.—7. *sealeth, etc.* Said because winter stops field work, and gives time for meditation?—9. *Chamber* = an imaginary region in the south, supposed to contain the constellations unseen in the north, and regarded as a storehouse of storms? Like Æolus' cave of the winds (Renan)! See Virgil's *Æneid*, i, 52–54. See ix, 9, *ante*; xxxviii, 22, 23.—the *Scatterers* (Heb.) = the cold north winds that scatter the clouds. But this interpretation is doubted. "With a trifling alteration" Voigt and Peake would read *storehouses or granaries*.—10. *narrowed, etc.* "The edges of the stream being frozen," says Driver.—11. *with moisture ladeth, etc.* So the R. V.—12. *is turned, etc.* What is turned? cloud (Delitzsch, Dillmann)? lightning (Ewald, Budde)? both? The verb is commonly reflexive: hence Driver would read, "it (the lightning) turneth itself."—*they* = clouds, rain, lightning, *etc.* (Noyes)? lightning flashes or thunder-clouds (Marshall)? "cloud" of verse 11, used collectively (Davidson)? lightning flashes (Driver)?—13. *scourge* (Heb. *rod of correction*).—16. *Wonders . . . knowledge* (Heb.)—17. *Who, thy garments warm* = thou, whose garments are warm (marg. read. R. V., preferred by Driver)? Dost thou know how thy garments are warm (Am. Rev., 1901)?—The M. R. B. appears to regard verse 17 as a detached statement, parenthetical between the questions in 16 and 18. In any interpretation, there appears to be anacoluthon here.—*earth is still, etc.* So Am. Rev. Stillness preceding the Simoom or Sirocco?—*South* = hot south wind from the desert?—18. *spread out* (Heb. *beat out*, as metal is



beaten out flat or hollow).—**molten mirror.** The mirrors of the ancients were of polished metal. In the Heb. word for firmament (*raqia*) are combined the ideas of solidity, expansion, and tenuity. See *Gen.* i, 7; *Ezek.* i, 22–26; and the Bible Dict.—19. **for** = because of.—20. **Shall it be . . . speak** (Heb.) — **Or doth man speak, etc.** = is he so desirous to be annihilated?—21. **they gaze not on the light** (Heb.). Much less on God! — **Light** (Heb.) = the sun, as in xxxi, 26? lightning (Lewis)? — 22. **Gold** (Heb.) = a burst of golden splendor, as of the northern aurora? Conant dissents from this interpretation: he says the source of gold can be traced, but God is incomprehensible; therefore to be feared. Elihu seems agitated, speaking now by fits and starts.—As to Jehovah's coming from the north, Siegfried aptly cites *Ezek.* i, 4. See also *Ezek.* i, 1, 22, 24, 26, 28, last clause.

Milton (*Par. Lost*, v, 689, 755; vi, 79), following Gregory the Great on *Job* xxvi, 7, or taking a hint from *Isaiah* xiv, 13, locates Satan in the far north!

23. **And judgment . . . violateth not.** So substantially the R. V. Is this an answer to Job's complaint in xix, 6, 7 *et seq*? — 24. **Therefore men fear, etc.** "The fear of the Lord" in the Scriptures seems a compound of awe, respect, and affection, toward a Being infinite in power, justice, and love. Hence Elihu's use of the word "therefore"? — **Not any wise of heart, etc.** Commonly interpreted thus: God cares not for any wise in their own conceit. But would not that be a tame and feeble statement, besides attaching an unusual sense to "wise of heart"? May it be part of an incomplete sentence? May verses 22, 23, 24, be but half utterances, evidencing what he says in verse 19 of his inability?

Alexander von Humboldt is said to have greatly admired this speech of Elihu. Renan characterizes Elihu's style as "cold, heavy, pretentious, *bizarrerie* and affectation." Is the speech an interpolation? "It is a later addition" (Peake).

At the close of verse 13 the M. R. B. inserts the "stage direction" ("*The storm has become a whirlwind, the whole scene is wrapped in thick darkness, broken by flashes of lightning.*") At the close of verse 20 it inserts ("*Supernatural brightness mingles strangely with the darkness of the storm.*") At the end of the chapter it adds ("*The roar of the whirlwind gives place to a VOICE.*")

See in Bushnell's *Sermons for the New Life* a remarkable discourse on verse 21 as a text, as it reads in the Com. Vers. On the significance of the Voice from the Whirlwind, see our *Introductory Essay*.

Chapter XXXVIII. 1. **answered Job**. Though spoken to Job, may the first line of verse 2 refer to Elihu? — 2. **a-darkening** (Heb.) — **counsel** = God's method and principles by which He governs the external world? — **without intelligence** (Heb. *not knowledge*). — 3. **man** (Heb. *manly man*, Lat. *vir*). — **ask** (Heb.). "The Heb. is the usual word for *ask*, and does not (like *demand*) imply asking with authority." *Driver*. — **make me know** (Heb.). Does this savor of sarcasm? — 4. **When I laid Earth's foundations** (Heb. *at my founding the earth*). — 5. **if thou knowest, etc.** Here many commentators, perhaps the majority, would use "since" or "seeing that," instead of *if*, making the language ironical. Sarcasm might befit Nature personified; but should we dare impute it to Jehovah? — See *Prov. xxx, 4*. — Had Job pretended to know?

In verses 4, 5, 6, 7, note the grandeur of the conception of the earth as in its origin a temple built by the Architect of the Universe, Plato's "Geometer of the Skies." Note too the symmetry of the description in verses 4–15 of Earth, Sea, and Light, in their origin: each has four verses; each verse is bi-membral; the parallelism is perfect.

6. **foundations** (Heb. *sockets*). — **sunk** = made to sink. "The word *foundation* here is quite distinct from that in verse 4. It means properly the bases of a column, here the lower strata on which the earth's surface rests." *Cook*. Pedestals of pillars? — But Marshall will have it that "Creation is conceived of as the construction of a lake-dwelling"! — 7. **the morning stars** = the highest angels? "sons of God"? regents of the heavenly bodies, as Milton makes Uriel "Regent of the Sun"? Plato (*Timæus*, 41, and *Laws*, XII, 967) taught that the stars are living beings. See *Job i, 6*; *Jude 13*; *Rev. i, 16, 20*; *xxii, 16*; *Par. Lost, III, 60, 61, 690* (Himes' ed.). Any trace here of the doctrine of the Music of the Spheres? See in *Act. V, Sc. i, 60–62*, *Mer. of Venice* (notes, Sprague's ed.), the lines —

"There's not the smallest orb which thou behold'st,  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubins."



—shouted, etc. See *Ezra* iii, 11, 12; *Par. Lost*, vii, 557–574 (Himes' ed.); Milton's *Hymn on the Nativity* (Notes in Sprague's *Masterpieces*, st. 12, p. 247.)

“Such music as 'tis said, Before was never made,  
But when of old the sons of morning sung,  
While the Creator great His constellations set,  
And the well-balanced world on hinges hung,  
And cast the dark foundations deep,  
And bid the weltering waves their oozy channel keep.”

—8. **new-born.** From Chaos? —9. **mist.** *Genesis* ii, 6.—**dark cloud.** The Hebrew word (*araphel*), which we translate *dark cloud*, appears to be a compound, made up of words meaning *cloud* and *darkness*. Gesenius.—10. **brake, etc.** (Heb.) = broke a coast line, made a boundary of broken rocks at the sea's edge? So Driver and most commentators; but Conant pronounces such interpretation “ingenious but fanciful.”—11. **Rollers' pride** (Heb.) = pride of the rolling billows. Compare the account in *Gen.* i, 1–9, and the theories of the geologists. As to imagery, compare lines in verses 5–11 with those just cited from *Par. Lost*; also Goethe's *Faust*, *Prolog im Himmel*; also *Ps.* xxiv.—12. **since thy days** (Heb. *from thy days*) = since thy days began? —**Dayspring** = dawn.—13. **wings** (Heb.) = edges, skirts? —14. **clay.** Used as we use wax? —**stand forth, etc.** “Subject wanting,” says Siegfried. Gesenius renders thus: “And (all things) stand forth as in splendid attire.” Like garments stiff with needle-work? rich substantial fabric? gorgeous embroidery? —15. **their light** = darkness? *Their* emphatic? See xxiv, 13–17. Irony here? —**uplifted arm** = arm uplifted to strike violently? —16. **sea's springs** = submarine fountains (Marshall)? “The great Deep” was imagined to be a vast “abyss of waters under the earth”; its “fountains,” channels thence up to the sea proper? See *Ps.* xxiv, 2; cxxxvi, 6; *Gen.* xlix, 25; *Exod.* xx, 4; *Gen.* vii, 11.—17. **Death's gates, etc.** *Noctes atque dies patet atri janua Ditis*, all night, and all day too, the door of gloomy Dis is open. *Æneid*, vi, 127.—**Death** = the grave? the “underworld”? Hades? Tartarus? Sheol deep down in the earth under the seas (Driver)? the “death lord”? “King of Terrors” (xviii, 14; xxvi, 5)? Says Davidson, “Death is personified; it is Sheol, the place of the dead, chap. xxviii, 22. This is a lower deep than



the recesses of the sea.”—laid bare (Heb.) = uncovered, revealed. This is probably more accurate than the “opened” of the Com. Vers.—**Death-shade** = the “Shadow of Death” = “the blackness of darkness”? So iii, 5; x, 21, 22; xxiv, 17; xxvi, 6; xxviii, 3, 22. Lat. *Erebus*?—18. **comprehended** (Heb. *turned thy attention to* and understood). So the R. V.—**broad spaces** (Heb. *breadths*, plural).—**declare, etc.** There is doubt whether “declare” refers to what precedes, or to what follows—20. **take it, etc.** = take it (either light or darkness) to its supposed border?—**mansion’s paths** = paths to its mansion?—21. **Know’st thou, etc.** The R. V. with Umbreit, Noyes, Herder, Rosenmüller, Wemyss, Davidson, Conant, Genung, Raymond, Gilbert, O. Cary, Moulton, Jacob Cooper, Marshall, Driver, Peake, Jennings, Royds, all make this verse affirmative and sarcastic, reading, *Thou knowest, etc.* May it not well be so, if regarded as the *voice merely of external Nature*? But to those who take it to be the utterance of the Infinite One, a voice not limited by physical conditions, the idea of irony or sarcasm would naturally be repugnant. *E. g.*, Prof. Tayler Lewis declares, “The idea of irony here is insupportable.” Barnes concurs.—22, 23. **snow—hail—battle and war, etc.** See *Josh.* x, 11; *Exod.* ix, 22–26; *Ps.* xviii, 13. 14.

“And then came on the frost and snow,  
All on the road from Moscow!”

Southey’s *The March to Moscow*.—24. **diffused, etc.** From the East (Conant)? from its supposed abode (Marshall)?—25. **water-flood—channel** (Heb.). The parallelism requires us to imagine a conduit or channel cut through the arch of the heavens, down which the rain-flood pours from the celestial ocean (Davidson, Marshall, Driver, Peake, *etc.*)? A poetic conception that might plausibly be attributed to what Milton calls the “dumb Earth” or the world of matter personified; but is it well to regard it as the idea held by Omniscience?—27. **make the tender grass spring forth** (Heb. *make the growing place of young grass to sprout*).—29. **given it birth** (Heb.)—30. **hide themselves** (Heb.). So the Am. Rev.—**the deep**. Not the “Deep” of verse 16?—The face of the deep.. the surface of the water that flows under the ice (Peake)?—31, 32. **bands, etc.** There is much doubt as to the significance of certain words here. Instead of *bands* (Heb. *maadannoth*), the

Com. Vers., Noyes, and Barnes read "sweet influences"; Conant and Raymond, "soft influences"; Cheyne, "knots"; O. Cary, "chain"; Merx, "girdle"; Genung, "fettters"; the Sept., Kimchi, Cook, and Dillmann, "fastenings"; the R. V., Marshall, Jennings and Driver, "cluster." But Gesenius and B. Davidson in their lexicons, Rosenmüller, Umbreit, Halsted, A. B. Davidson, Gilbert, Rogers (of Drew Theo. Sem.), prefer *bands*. The Persian poets, Sadi and Hafiz, sing of "the bands of the Pleiades"; and Tennyson in his first *Locksley Hall* has,

"Many a night I saw the Pleiads, rising thro' the mellow shade,  
Glitter like a swarm of fire-flies tangled in a silver braid."

— **Orion**. Fabled as a giant bound fast in the sky. Some identified him with Nimrod "the mighty hunter." See *Amos* v, 8. See ix, 9, and the Class. Dict.— **cords** = attractions (Lee)? fettters (Jennings)? — 32. **Forth . . . bring** (Heb. *cause to come forth*) — **Zodiac Signs** = the twelve, through which the sun seems annually to pass. But the interpretation is doubtful. Cheyne renders the Heb. (*mazzaroth*) "moon's watches." — **Great Bear** = *Ursa Major*; variously called "The Dipper," "*Septemtriones*," "The Seven Ploughing Oxen," "The Wagon," "Charles's Wain," etc.— **her sons** (Heb.) = the three stars projecting from the "square," sometimes imagined to be three daughters following a bier! (Marshall)? — 35. **Here We!** (Heb.). Electric communication? — 36. **dark clouds** (marg. read. R. V.) = black thunder-clouds? The Com. Vers. has "inward parts"— **sky-forms** = atmospheric phenomena? The Com. Vers. has "heart"; Noyes, Halsted, and the R. V. have "mind," with marg. read. "meteor"; Conant gives "spirit"; the Douay, "cock"; Davidson, "cloud-masses"; Peake, "meteorological phenomena"; Jennings, "the soul of things." With our rendering, *sky-forms*, we endeavor to preserve the parallelism without tautology. No one is satisfied with the Com. Vers. of verse 36; first, because a reference to man's "inward parts" is out of place among celestial phenomena; and secondly, because the whole drift of the speech from the whirlwind is to *abase* man. In the context a semi-intelligence seems to be imputed to the clouds. See xxxvii, 12.— 37. **make heaven's bottles prone** (Heb. *cause heaven's bottles to lie down*). The bottles of course are clouds imagined full of water: emptied, they fall flat, collapse.— 41. **for the raven, etc.** See *Luke* xii, 24; *Ps.* cxlvii, 9; *Aurora Leigh*, VII; *As You Like It*, II, iii, 43 (Sprague's ed.).



Chapter XXXIX. 1. **rock-goats**. Like the ibex or chamois? — 2, 3, 4. We endeavor to translate literally. — 3. **pangs**. Metonymy of effect for cause? Conant dissents. — Euripides has the exactly equivalent expression (*ripsai odina*) for *cast away pangs*. — 5. **wild ass . . . swift ass**. So the Am. Rev. Two words for “ass” in the original; the one, said to denote probably shyness, the other speed. Both species shy and swift, the animal is said to be untamable and exceedingly beautiful. They were hunted with relays of horses, as described in Xenophon (*Anabasis*, I, v, 2). — **bands**. Lewis gives “zebra’s bands”! — 6. **salt land, etc.** So the R. V. — 7. **laugheth at** (Heb.). See xxiv, 5. See a fine description of the wild ass in Davidson, p. 271. — 9. **wild ox** = the gigantic *urus* (*aurochs*, of the bison genus), interestingly described by Julius Cæsar (*Bell. Gall.*, VI, 28). The Heb. (*reem*) in *Numb.* xxiii, 22, is rendered in the marg. read., R. V., *ox-antelope*. No one retains the “unicorn” of the Com. Vers. — **aspire** (Heb. *breathe after*). — 11. **for great** (Heb.) = *because* great is. — **labor** (Heb.) = product of labor? Note the meton. also in “threshing-floor” in 12. — 12. **gather in**. *I. e.*, the threshed-out grain. — 13. **Joyously . . . wing** (Heb. *wing of ostriches exults*). — **of love**. The Heb. word rendered “of love,” or “kindly,” or “pious,” also signifies the “stork”! Symbolic of love of offspring? — 16. **treateth harshly . . . without solicitude** (Heb.) — 17. **hath caused her to forget** (Heb.) — **Nor . . . understanding**. Like many other birds, ostriches are proverbially foolish; yet note in verse 18 the compensating quality; specified probably to illustrate “the freedom and resource of the Infinite Mind”! — 19. **stallion**. Prof. Tayler Lewis ventures to translate the Heb. (*sus*, horse) war-horse; for no common horse is meant. — **Thunder, etc.** All agree that the word here rendered *thunder* is of doubtful significance. The majority of recent scholars prefer to define it “shaking,” or “quivering,” or “trembling,” or “quivering mane,” or “terror,” “including the idea of a vehement and terrific movement.” We venture, with Noyes and Barnes, to retain the word, metaphorical of course, of the Com. Vers. It has long been familiar to readers, and much admired by men like Carlyle (*Heroes and Hero-Worship*), though pronounced “magnificent nonsense,” by Peake. It seems the product of a vivid imagination “wreaking thought upon expression.” It combines the notions of swiftness and force, like Goethe’s “*Donnergang*”



in *Faust* (*Prolog im Himmel*), including also the idea of flashing, suggested by the waving mane; of quivering or shaking, caused by an imagined concussion or even by extreme excitement; and of the terrifying noise of the neighing. Furthermore, the orig. is in form the fem. of the Heb. word rendered "thunder" in the last line of verse 25. See *I Henry IV*, iv, i, 119-122. "Quivering mane" seems a long step proseward.—20. like a locust leap. So the R. V.—The glory of his nostrils = the peal of his snort (Cheyne)? his startling and deafening neigh combined with the appearance of his nostrils?—terror (Heb.). So the Douay Vers.—See in Virgil's *Georgics* (III, 84 *et seq.*), the war-horse "rolls beneath his nostrils the gathered fire." See Lucretius's *De Rerum Natura* (v, 29); *Jere.* viii, 16; and quotation from Tennyson in note on verses 28-30, *post.*—21. They paw in the valley (Heb.). There is a striking similarity between Virgil's description, just referred to, and parts of this passage.—battle array. So B. Davidson and Bagster in their lexicons.—22. face (Heb.) = edge? Is sword personified?—23. quiver, *etc.* The rider's quiver?—24. swalloweth the ground. More of "magnificent nonsense"?—standeth he still (Heb.). This secondary meaning of the Heb. is preferred to the "believeth he" of the Com. V. So marg. R. V.—25. Oft as the trumpet he saith, AHA! His laughing-snort echoes every bugle blast! Many an old cavalry soldier will recognize the unparalleled vividness of this portrayal.—from afar (Heb.)—26. intelligence = wise guidance?—stretcheth . . . wings. In annual migration?—27. command (Heb. *mouth*). Metonymy?—28. On the rock's tooth (Heb.)—28, 29. See Tennyson's *Eagle*—

"He clasps the crag with crooked hands:  
Close to the sun in lonely lands,  
Ringed with the azure world he stands.

The wrinkled sea beneath him crawls:  
He watches from his mountain walls,  
And like a thunderbolt he falls."

Verse 30. there she! See *Luke* xvii, 37.—she. As in Eng. the Heb. for "eagle" is epicene.

Chapter XL. 2. answer it (Heb.) = answer the series of questions in xxxviii and xxxix?—4. vile (Heb. *light*; *i. e.*, of little weight or account).—hand upon my mouth. See xxi, 5; xxix, 9.—5. Once . . . twice = "sundry times;

referring to what Job had often said in his speeches concerning the Almighty" (Davidson)? "a general formula for repeated utterance" (Lewis)?—**no more** (Heb. *not add*) = proceed no further.

The suggestion meets with favor that the two lines of verse 2 in this chapter belong properly at the end of Chap. xxxix: accordingly they are so placed in the M. R. B., following, without a break, verse 30. Then the M. R. B. inserts, after "Let him answer it," the "stage direction," (*A lull in the storm.* It all along takes the liberty of omitting the prose connecting lines which introduce the speeches in the Com. Vers. Instead of such omitted lines, it substitutes, as headings, the names of the supposed speakers respectively. Thus, above verse 4 of this chapter xl, it prefixes the heading, **JOB**; and, over verse 7, the heading, **VOICE OUT OF THE WHIRLWIND**. At the end of verse 5 it inserts (*The whirlwind continues.*

Verse 6. Instead of *whirlwind*, Conant prefers "storm," following the old editions of Tyndale, Coverdale, Cranmer, and Taverner.—7. **a man** = a manly man. See xxxviii, 3. In reading or speaking we express the sense by emphasis.—**ask** (Heb. *inquire of*); as in xxxviii, 3.—**make me know**. Irony?—8. **my right** = "my lawful due; viz., that I rule the world justly" (Driver)? my essential rectitude (Gesenius)? **annul my right** = make void my justice (Cheyne)?—9. **an arm like God . . . a voice like him** (Heb.). What logic here?—10. **grandeur and sublimity** = lofty grandeur?—**Glory and beauty** = glorious beauty? Hendiadys?—12. **tread the wicked down—beneath them** = trample them into and under the ground on which they stand?—13. **Bind up** = shut up (Gesenius)? wrap with cerements?—**faces** = persons, bodies (Barnes)? countenances?—**in the Hidden** = "in Sheol, the dark and hidden abode of the dead" (Driver)? "the subterranean place of banishment" (Marshall)? the darkness (Gesenius)?—15. **Behemoth** = the hippopotamus? So Bochart (1663) and all subsequent commentators. Some tell us that the Heb. (*bemut*, "a plural of intensity") is of Egyptian origin (*p-ehe-mout*, i. e., water-ox, or river-ox). "Probably it is an Egyptian name Hebraized" (Davidson)? Cheyne remarks, "Neither behemoth nor leviathan corresponds exactly to any known animal." One gentleman of vivid imagination, Mr. Samuel O. Trudell, advances the theory that *behemoth* is neither more nor less than a prophecy of the stationary steam



engine; and *leviathan*, of the steam locomotive! See his “*A Wonderful Discovery in the Book of Job*” (Phila., 1890).—**grass**, *etc.* Including herbage?—**ox**. “Collectively for oxen.”—18. **limbs**. So the R. V., with alternative marg. read., “**ribs**.”—19. **prime** (Heb. *reshith* = a beginning; the first in time, rank, or worth). Scholars are in doubt as to which of the three senses is the true one. “Masterpiece of creation,” says Cook.—**giveth him a sword** (Heb.). So Renan, Davidson, Schlottmann, Peake, Jennings, and Siegfried, after Gesenius; also the Am. Rev. But text and interpretation are doubtful.—**sword**. Some of the tusks are long and curved like a sickle. Accordingly the name (Greek *harpe*) “sickle” is used in such connection in the *Theriacon* (line 566) of Nicander (of Colophon, about 135 B. C.), quoted by Rosenmüller and Barnes.—20. **play**, *etc.* He is not carnivorous?—21. **lotuses** = lotus trees (Noyes, Barnes, Lee, Schultens, Marshall, Driver, and the R. V.)? shady trees (Com. Vers.)? Egyptian water lilies, not lote trees (Conant)?—22. **weave** (Heb.)—23. **violent be**, *etc.* Text and sense uncertain.—**Jordan break forth** (Heb.). So in substance the recent versions. As the animal is not known there, Jordan may stand for any river?—24. **in his eyes** (Heb.) = in his sight, or when the monster is watching.—24. **snares**, *etc.* “Snare is rope or line,” says Marshall; “but there may be a *harpoon* attached”! Gesenius gives, “With hooks pierce through the nose.”

Chapter XLI. Commentators discover a vein of humor in the first five verses of this chapter.—1. **hook**. R. V. “fish hook.”—**Leviathan** = crocodile? See iii, 8; *Par. Lost*, I, 200–206 (Sprague’s ed.); note on verse 15 above.—**press down**, *etc.* So the recent vers.—2. **rush-rope** (Heb. *rope of rushes*).—**ring**. The R. V. give “hook,” with marg. reading “spike.”—4. **a covenant cut**, *etc.* = making a binding compact with thee. See note on xxxi, 1.—6. **companies** (Heb. *partnerships*)—guilds, bands (of fishermen)—**merchants** (Heb. *Canaanites*) = Tyrian, Phœnician, or kindred merchants of antiquity. See *Is.* xxiii, 8; *Prov.* xxxi, 24, where “merchant” is “Canaanite.”—8. **Thou’lt not do more** (Heb. *thou wilt not add*) = thou’lt not do it again.—9. **hope of him** (Heb.) = hope of subduing or capturing him.—**Not be cast down**, *etc.* = will not one be cast down even at sight of him (Com. and R. V.)—10. **None so audacious as**, *etc.* = none is so daring that he will dare to stir



him up.—11. **Who hath preceded me, etc.** = who has first given to me so that I ought to repay him. Note the condensation and expansion, three Heb. words rendered into thirteen English! For the thought, see *Rom.* xi, 35.—all these heavens (Heb.) = the whole heaven.—12. **fame of mighty deeds** (Heb.).—13. **his garment's face** = his surface covering, *i. e.*, armor of scales (Conant)?—**uncover** (Heb.) = strip off.—**double bridle** (Heb.) = double jaws or rows of teeth (Gesenius, Noyes, Conant, Cook, Delitzsch, Ewald, Dillmann, Davidson, O. Cary, Marshall, Driver, Genung)?—Nicander (*Theriacon*, 234) speaks of the *Chalinus* (bridle) of a serpent's teeth.—14. **circuits . . . a terror** (Heb.).—15. **Strong shields** (Heb.) = shield-like scales.—16. **They join, one on another** (Heb.)—17. **Man to his brother** (Heb.) = scale to scale.—they are glued. So Gesenius.—18–21. Phenomena of phosphorescence? Out-breathed spray sparkling in the sunshine?—18. **neesings** = sneezings. Onomatopoetic? The vocalization of the Heb. word (*atisha*, from the Arabic) is supposed to echo the sound! See “neeze” in *Midsummer Night's Dream*, II, i, 56 (Sprague's ed.), and note on p. 24 of Sprague's *Masterpieces in Eng. Lit.*—**flash forth light** (Heb. *cause light to shine*). So the R. V.—**eyelids** (Heb. *eyelashes*). Here “put for the eyes themselves,” says Gesenius. See on iii, 9.—**his eyes, etc.** The reddish eyes of the crocodile, coming up to the surface of the water, glow, it is said, like the rising sun! Hence the symbol of dawn in hieroglyphics?—20. **rushes**. So the R. V., which insert the word “burning.” A fire of reeds or rushes under the pot?—22. **Terror danceth to his face** (Heb.)—24. **nether millstone**. Harder than the upper?—25. **At lifting up himself** (Heb.)—**lose themselves** (Heb.) = are beside themselves, “lose their heads”!—**from** = because of.—26. **Lay at him sword** (Heb. *in putting sword to him*). The participle here is like that in the “ablative absolute” in Lat.—**cannot hold** (Heb. *will not stand good*). So Gesenius and B. Davidson in their lexicons) = it cannot avail. So the R. V.—**Spear—Javelin!** Shall we “read between the lines,” “Put spear to him; hurl javelin at him; it will not avail; for his mail is impenetrable”? In place of “pointed shaft,” tautology which the R. V. adopt, we give the marg. read., *coat of mail*, the “habergeon” of the Com. Vers.—28. **The bow's son**. See the personification in verse 17 above; also in V, 7.—29. **Clubs** (Heb.). So the R. V.—30. **sharp potsherds** (Heb.).

— a **threshing-wain** (Heb. *sharp-pointed* = a threshing-sledge with teeth of stone or iron on the under side). So R. V. "Such sledges are still in use in Syria, drawn by oxen." *Driver*.—31. **deep** = deep river? deep sea? Is it churned to white foam, or is it phosphorescent?—**hoary** (Heb.). Catullus, Ovid, and Apollonius (of Rhodes) speak of the sea as "hoary": Longfellow tells us of "Old Ocean's beard of snow": Homer makes the sea "hoary" nigh shore, but "wine-colored" farther out.—34. **All lofty he beholdeth, etc.** A disdainful look?—**sons of pride.** See on xxviii, 8.

Chapter XLII. 2. **purpose cannot be cut off from thee** (Heb.) = there is no purpose of thine which thou canst not carry out.—3. **a-hiding** (Heb.) = obscuring (Conant)? hiding with words (Gesenius)?—4. **Hear, now, and I will speak.** This utterance is assigned to Job in the M. R. B. But the pronoun *I* is expressed in its full form (Heb. *anochi*) and is emphatic. He is silenced, subdued, overwhelmed. In his self-aborrent mood, humiliated to the last degree in dust and ashes, is it possible that he would be so *egotistic*?—5. **mine eye doth see.** What did he see?—6. **abhor I** = abhor myself (the LXX, the Vulg., Symmachus, Tyndale, Coverdale, Taverner, Cranmer, Common and Rev. Vers.)? abhor (retract or repudiate) my words (marg. read. of R. V., Ewald, Dillmann, Gesenius, Umbreit, Budde, Conant, Davidson, Driver, Peake, Jennings, etc.)?—As to his words, see the last part of verse 7; also of verse 8.

At the close of verse 34 in the preceding chapter, the M. R. B. inserts as a "stage direction" (*The storm begins to abate*. Over verse 2 in this chapter xlii, it places the heading **JOB**. Over verse 3, this heading: **VOICE OUT OF THE WHIRLWIND** (*retreating*). Again, over the second line of 3, it inserts the heading **JOB**. Over the second line of verse 4, it inserts **VOICE OUT OF THE WHIRLWIND** (*more distant*). At the end of verse 6, it places the direction (*The storm ceases*).

Verse 10. **turned the captivity of Job upon his praying, etc.** Note this turning-point in Job's fortunes. Had there been a taint of selfishness in his prayers at first, and had it vanished now? See on this point *Job* i, 6; and see Dr. T. T. Munger's *The Two Prayers of Job*; also our *Introductory Essay*.—11. **piece of money** (*kesita* = "properly, something weighed out," says Gesenius). Value unknown. "Heavier than the shekel, and containing indeed about four

shekels." See *Gen.* xxiii, 16, 19; *Josh.* xxiv, 32. **Jemima** = a little dove? — **Keziah** = cassia, or cinnamon? — **Kerenhappuch** = twisted flask (or horn) of eye-paint? See *2 Kings*, ix, 30; *Jere.* iv, 30.— 15. gave them an inheritance among their brethren. See *Numb.* xxvii, 1-9; *Shakes. Henry V*, i, ii, 98-100.



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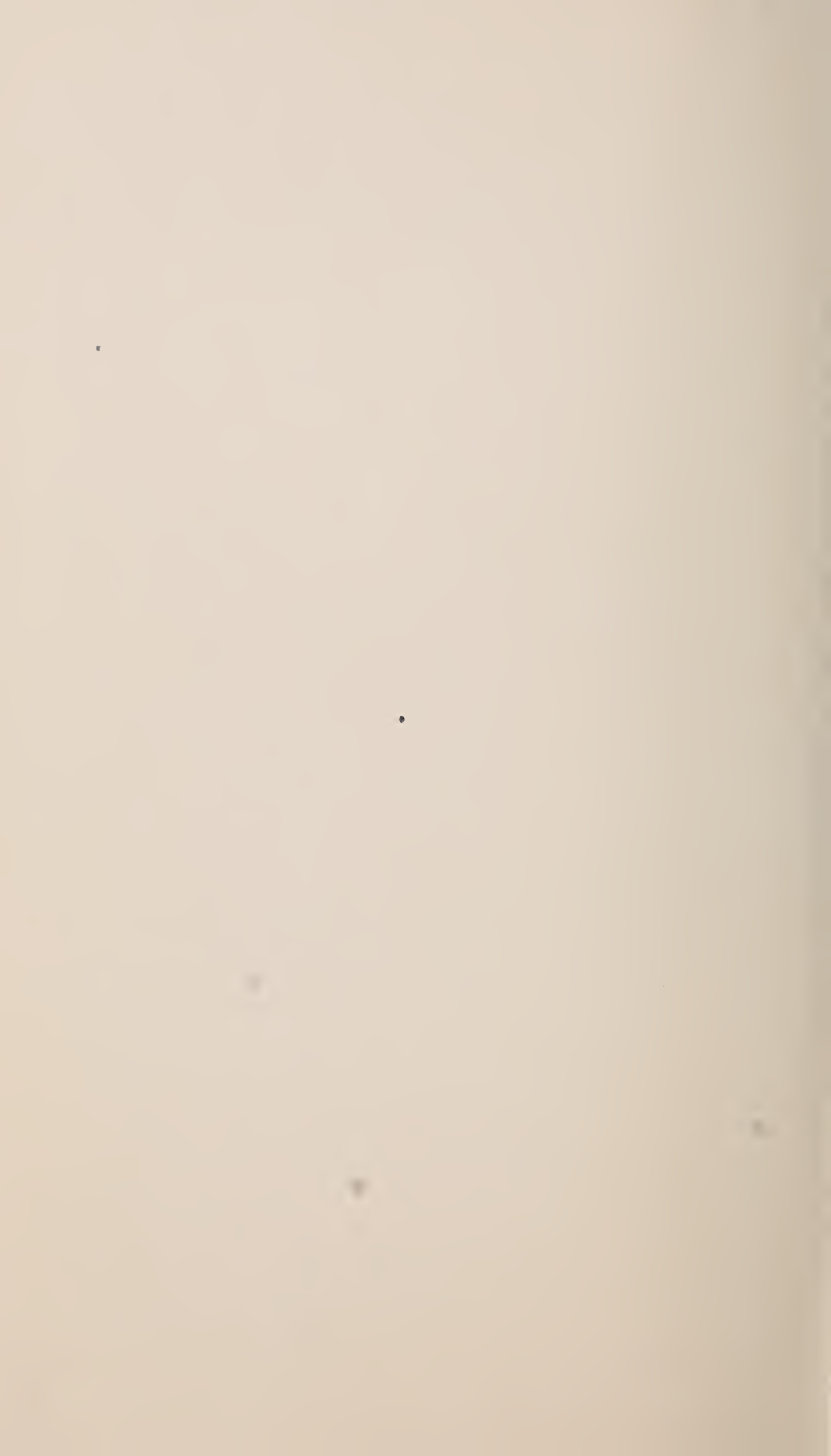


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